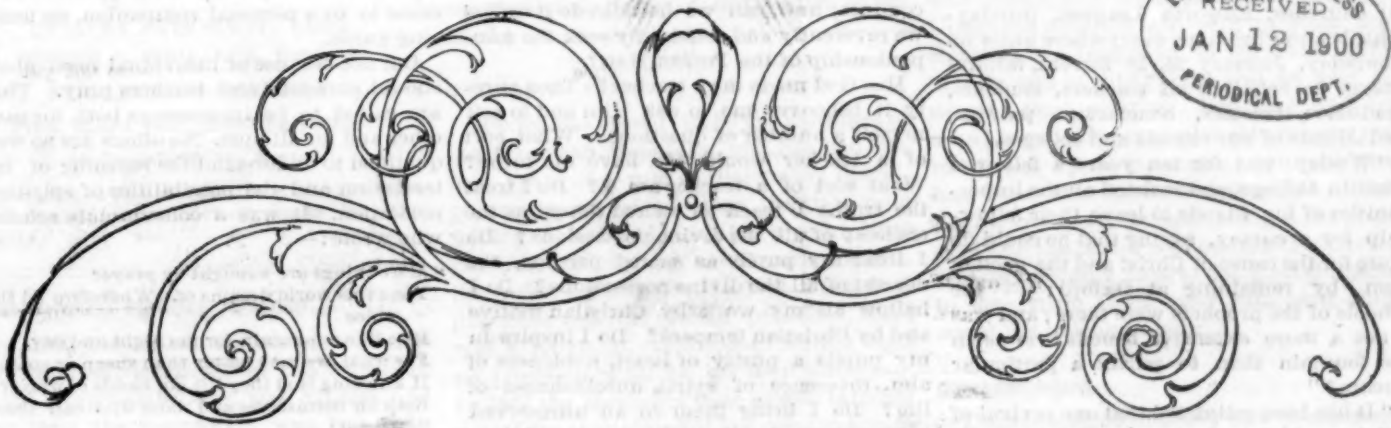


Zion's Herald

WEDNESDAY, JANUARY 10, 1900

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Tomb of Bishop Gilbert Haven
Salem St. Cemetery, Malden, Mass.



DAY OF PRAYER FOR COLLEGES

REMEMBERING how this great day in our calendar was observed in Boston University, and feeling certain that the church would be stirred by an appeal from the honored and much loved President of that institution, I asked and finally urged him to write the following message. It will doubtless find glad and universal response throughout our entire educational system and throughout the church itself. Let us give ourselves to prayer. Let all schools, all churches, Epworth Leagues, Sunday-schools and Christians everywhere unite on Thursday, January 25, in fervent, faithful prayer in behalf of all teachers, students, graduates, trustees, benefactors, patrons, and friends of our schools and colleges.

"Wesley was for ten years a fellow of Lincoln College, and resisted all the importunities of his friends to leave their fellowship for a curacy, saying that he could do more for the cause of Christ and the good of men by remaining at Oxford;" "the schools of the prophets were there; and was it not a more extensive benefit to sweeten the fountain than to purify a particular stream?"

"It has been estimated that one revival of religion, which took place in Yale College, under the presidency of Dr. Dwight, raised up ministers who were instrumental in the conversion of fifty thousand souls in one generation."

Prayer for the colleges! Prayer in the colleges! Let us give ourselves to prayer!

WILLIAM F. McDOWELL,
Cor. Secretary of the Board of Education.

Let the Prayed-for Pray

Appeal to Fellow Teachers and Fellow Students
PRESIDENT W. F. WARREN.

THE Day of Prayer for Colleges is again at hand. Let us begin to pray the prayers of earnest preparation. Thrice a day and twice each night it is the duty of the muezzin to step out upon the lofty parapeted gallery of his minaret, and there intone the chant which calls the faithful to prayer. But before venturing on this holy duty, it is required of him each time as a preparation to repeat in private the following personal supplication:—

O my God, give me piety.
Purify me, thou alone hast the power.
Thou art my benefactor and my master, O my Lord.
Thou art toward me as I desire!
May I be toward thee as thou desirest.
O my God, cause my interior to be better than my exterior.
Direct all my actions to rectitude.
O God, deign in thy mercy to direct my will toward that which is good.
O thou most merciful of the merciful, grant me at the same time true honor and spiritual poverty.

Not without like humble preparation, and not without felt poverty of spirit, has the writer of this appeal, in response to a pressing repeated invitation, ventured to take up the muezzin call, and pass on to his fellow toilers in Christian colleges and schools the solemn summons: "Come to prayer, come to prayer."

Fellow teachers! Fellow students! Is it not a marvel that in our day the voice of any one of us, if lifted in the name of Christian piety, rings out not merely over the little group of dwellers about the base of our own particular minaret, but far onward and onward until every continent is crossed and every ocean stirred. Remembering this, who would not shrink from the responsibility of hortatory speech and return to the whispered prayer of private, personal preparation?

Still, some things are certain. Some exhortations are assuredly safe. In an eminent sense we are called to be the light of the world. Knowing that there is but one true Light that lighteth every man that cometh into the world, let us seek unto this Light. Let us gain its imperishable illumination. We are lovers of wisdom and seekers after it; let us then remember the ancient entreaty: If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not. We are expected to give to the world loftiest ideals of character and conduct; how can we hope to do it unless we reverently and constantly seek the companionship of the Perfect Man?

Has God made me a teacher? Then surely it behooves me to ask Him and to ask myself a number of questions. What sort of a teacher would He have me to be? What sort of a teacher am I? Do I treat the truths I teach as sacred things, as the choicest of all the divine possessions? Do I treat my pupils as sacred persons, the dearest of all the divine possessions? Do I hallow all my work by Christian motive and by Christian tempers? Do I inspire in my pupils a purity of heart, nobleness of aim, reverence of spirit, unselfishness of life? Do I bring them to an unreserved consecration of will to the service of their divine Redeemer and Lord? Have I due modesty and self-distrust? Do I so realize my own need of further teaching that, like the humble muezzin, I feel unfitted even to ask pupils to come to the great Teacher until I have first at far greater length prayed to be made personally worthy to voice the invitation?

Has God made me a student? I may well ask myself like questions. Especially may I first of all ask myself to what end my signal privileges have been given me. Also whether thus far I have consciously and cordially accepted that end. If on examination I find I have thus far ignored or counterworked the divine purpose, and have remained a prayerless derelict, something more than prayers is in order.

How congruent it is that the man of study should be a man of prayer. As heaven overarches and underarches every square foot of earth, so all human intelligence is insphered in the divine. The very meaning of investigation is "the tracing out of footsteps." It reminds us that wherever in any realm of created being men investigate, they assume that the great Father of all has passed that way, and left footprints by which we may be guided. By prayer and by prayer alone does this Great Opener of the highways of the universe become to us a personal companion, an unerring guide.

But not because of individual need alone should students and teachers pray. They are called to be intercessors both for each other and for all men. No others are so well qualified to understand the meaning of intercession and the possibilities of spiritual mediation. It was a consummate scholar who wrote:—

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
If knowing God they lift not hands of prayer
Both for themselves and those who call them friend;
For so the whole round earth is every way
Bound by gold chains about the feet of God."

But to my mind the deepest of all considerations urging us to prayer and ceaseless consecration is this: That we are the objects of so many intercessions. Intercessions by the great High Priest; intercessions by the Spirit, with groanings that cannot be uttered; intercessions at home altars, in Christian closets, in pulpits and prayer rooms, in fields, and marts, and ships, and desert places, where parents or friends, lacking our privileges, lift prayers to God on our behalf. More, far more, than the whole round earth are we bound by these gold chains about the feet of God. Shall not the prayed-for pray?

Boston, Mass.

Sewing Machines of the Present



are very different from those of the past. Very few users of sewing machines know the *technical differences*; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest

result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. *Buy a sewing machine of the Present, and not one of the Past.*

Get a Singer. You can try one free. Old machines taken in exchange.

THE SINGER MANUFACTURING CO.

Offices in every city in the world.

Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Great Britain's Fighting Millions

In 1809 the actual war strength of the British army, as shown at the beginning of the Napoleonic war, was 821,650. At that time the population was less than fifteen millions. If the same ratio of fighting force to population had been maintained up to the present time, the army would now consist of 2,500,000 men. As a matter of fact, the fighting force is but a trifle more than half that number. The latest available statistics place the army limit at 1,168,170, under the present organization. Of this number 238,172 men are comprised in the regular forces; 230,000 in the volunteers; 200,000 in the Canadian militia reserves; 99,000 in the British militia; 150,000 in the Imperial native army of India; and the remaining 350,998 in the various colonial, reserve and other branches. It will be seen that the latent military strength of Great Britain is not to be measured by her armies now in the several fields she guards, protects and attacks as occasion requires. Several nations of Europe would like to take advantage of her present difficulties, if reports are to be credited, but they are likely to think twice before assuming the offensive.

In Favor of Department Stores

The city council of Chicago passed an ordinance forbidding the sale of meats, butter, lard, vegetables and other provisions in the same building where dry goods, clothing, and other articles were sold. Its object was to do away with the department stores. The Illinois supreme court has promptly pronounced the ordinance unconstitutional, holding that the multifarious business of these stores is legitimate and entitled to the protection of law. Unquestionably this decision is based on sound principles, for the right of any man to enjoy his own property and to dispose of it under conditions which do not injure the public health, or contaminate the public morals, or imperil the safety of the individual, is both a natural and a constitutional right. Commercial security is based on this elementary principle; and while it may be so used as to contribute to the disadvantage of the small dealer, there has not yet been discovered any adequate legal remedy. It has also been decided that licenses so excessive as to practically

amount to prohibition, contravene the constitutional rights of the parties interested.]

Oligarchy in Mexico

Mexico has ceased to be the stormiest of the American Republics, and has had sixteen years of a rule so thoroughly liberal, progressive and satisfactory, that it is quite willing to continue along the present lines notwithstanding they are at variance with the earlier constitution. In 1884, when Porfirio Diaz was first elected president, there was a provision in the constitution that no president could be his own successor. In 1887 the Mexicans were so well satisfied with Diaz they changed the constitution so that they might re-elect him in 1888. He was again re-elected in 1892 and 1896. His present term will expire in 1900. Although not required to do so, he has just submitted the question of his eligibility for re-election to the Mexican people, and they have wisely decided that he is eligible. His election next year is thus practically decided. In all but name he is an absolute ruler. He has brought the Mexican army to the highest state of efficiency and discipline, and it is unflinching in its loyalty and devotion to him. As long as he has its support he need not concern himself overmuch as to his continuance in power, for neither the Mexican Congress nor the Mexican courts have sufficient influence to thwart the wishes of any ruler who can look to the army with confidence. But Diaz wants the people to show their acquiescence in the choice of the army, and for this reason he made his appeal to them to decide the question of his eligibility. The tribute they have paid to his beneficent administration is one of the most remarkable instances of a people's confidence in their executive head.

Puerto Rico's Heavy Losses

In the great storm of August, 1898, the planters of Puerto Rico lost \$25,000,000 worth of coffee in one night. The coffee crop was unsold, because the war had closed the Spanish market against the planters, and there has never been much of their product sold in the United States. The coffee was stored in warehouses which were unroofed during the hurricane. Gen. Henry decreed a year's prorogations of the debts of the planters, last January, but while this saved their mortgaged estates from foreclosure, it ruined their credit so that they could not hire money to pay for the labor of putting in a new crop. The plantations have been neglected, and the rank tropical undergrowth has converted them into impenetrable jungles. The coffee plantations were valued at \$40,000,000, but the planters were paying interest ranging from ten to twenty-four per cent. This ruinous rate of interest was not seriously felt

in the prosperous days, but threatens a general bankruptcy under present conditions. Under the Spanish law, still in force, the creditors are preparing to foreclose next month, and in thirty days will be able to secure a final eviction. Congress will be asked to provide some adequate measure of relief, but up to the present time no one has been able to formulate a plan. The plantations must be cultivated, or the prosperity of the island will be ruined forever. The inhabitants look to the United States to save them from utter ruin, and they ought not to look in vain.

Chatham Island

The acquisition of many new possessions by the United States has rendered coaling stations, situated at convenient points, an absolute necessity. The Government is now negotiating with Ecuador for the sale of Chatham Island, one of the Galapagos group, situated nearly on the equator and six hundred miles due west of Guayaquil, on the route to the South Pacific. There are fifteen islands in the group, barren on the edge near the water, but fertile and healthful at an elevation of eight hundred feet, where the vegetation is luxuriant. It is said that sugar can be raised on all the islands of the group cheaper than anywhere else in the world. The name Galapagos, meaning "black turtles," was given to the group by the Spaniards in the sixteenth century because of the huge tortoises which flourished there, some of which weighed six or seven hundred pounds. These tortoises are the only survivors of an ancient race of monsters which lived in the Tertiary epoch. Not fewer than ten millions of these turtles have been taken from the group since its discovery. Nearly all our domestic animals run wild about the islands. Chatham Island is remarkable for the thousands of black cats that roam wild about it, living in the crevices of the lava, and eating crabs and fishes. Prior to 1870 many American whalers paid an annual visit to the islands in search of turtles. Ecuador established a penal colony on Chatham Island, which was broken up in 1890. At present the island has one lone inhabitant, but if the negotiations are successful and a coaling station is established, it will soon have a considerable population.

Oriental Traffic

The steamship lines from Tacoma and Seattle are overwhelmed with demands for the transportation of American merchandise to the Orient. Agents are searching the world to charter ships in the attempt to keep up with business. The Great Northern Railroad is to have a fleet of ten ships, and has signed contracts for two of twelve thousand tons each. The Northern Pacific has chartered five large steamers for its increasing traffic. The ra-

pidity of the growth of the export trade from these points is as remarkable as its size. Four years ago the first sample of manufactured tobacco was sent to Japan; last year nine thousand tons of it were shipped for the Japanese trade. Manufactured iron and steel to the amount of 30,000 tons, flour weighing 50,000 tons, 25,000 tons of raw cotton and domestics, and 4,000 tons of locomotives, were included in the shipments of last year. Seven different lines of steamers try to meet the demands of the exporters, and the largest ships now building in the United States are destined for transpacific lines. The trade coming to us from the East is less in volume but greater in value, so that with all our shipments we have to settle a large balance with gold. This condition stimulates the efforts to pay in goods rather than in cash. Among the imports last year were fifty million tons of tea from Japan alone, and more than a hundred tons of raw silk. The value of these two items was more than \$25,000,000.

Four New Explosives

Picric acid was discovered in 1788, and for a hundred years its use was confined for the most part to the dyeing textile of fabrics and the adulteration of beer. One day a quantity of it was being melted over a fire, in a dye house at Manchester, England, when it ran over and flowed into some loose litharge, producing a violent explosion. As the immediate result of this accident we have four new explosives — lyddite, melinite, emmensite and theorite. Picric acid enters into the composition of at least three of these as the chief ingredient. The British prefer lyddite, the French melinite, and the Americans are now experimenting with theorite. Lyddite not only has an explosive force six times as great as that of gunpowder, but it has the additional advantage of being perfectly safe to handle, as it requires a heavy detonator to explode it. The secret of the manufacture of all these explosives is carefully guarded. The British are using lyddite shells in their campaign against the Boers, although Gen. Joubert is said to have entered a formal protest against them as violating the rules of civilized warfare.

Jam-ze-Zituna

The three great centres of Mohammedan learning in North Africa are at Cairo, Morocco and Tunis. The Tunis institution is called Jam-ze-Zituna, or the Mosque of the Olive Tree. The mosque is an immense building with 161 columns of porphyry, and seated with their backs to one hundred of these the professors of the university give instruction to about four hundred students. The subjects include theology, medicine, rhetoric, logic, grammar, and law; and while there is a mass of nonsense and useless teaching as the result of holding too closely to the traditions of the past, the methods of instruction have shown a distinct improvement during the last few years. The Government has endeavored to encourage a more practical system of education, and has lately insisted that each professor confine his teachings to his own particular specialty, and that the students pass periodical examinations. Scientific subjects and matters of everyday interest are becoming popular with

both professors and students, and at last the news of the world is discussed in Arabic without let or hindrance from French official or Arabic theologian. The institution has a large and valuable library whose treasures are unknown even to its own authorities. The claim that some of the books from the famous library at Alexandria, destroyed by the first Mohammedan invader of Egypt, eventually found their way to Tunis, is disputed; but were a competent scholar allowed to explore the archives of the university, he would undoubtedly find treasures rivaling in value and interest anything that has yet been rescued from the sands of Egypt.

Chicago's Great Canal

On the 3d of September, 1892, Chicago began work on a mammoth drainage canal; on the 2d of January, 1900, the water was turned into the canal for the first time. It took about a week to increase the flow from the initial velocity of 50,000 cubic feet of water a minute to the full capacity of 300,000 cubic feet a minute. To have opened it to its full capacity at once would have carried away every bridge along the course of the canal. The canal has a minimum depth of twenty-two feet, is thirty-seven miles long, and all the rock sections, and five of the earth sections, have a capacity of 600,000 cubic feet a minute. The rock sections are 160 feet wide at the bottom. It takes the water from the Chicago River and Lake Michigan and carries it to the Desplames River, thence through the Illinois and Mississippi to the Gulf of Mexico. Its construction has involved an outlay of \$33,000,000, and it is claimed that with the present price of labor the canal could not be duplicated for less than \$40,000,000. Objections to its construction have been vigorously fought in the courts, and the direst of dire results have been predicted from the effects of carrying such an enormous body of sewage through so many miles of territory. The plans have been carried out at last, and it only remains to see what the actual results will be. The total drainage area is 294 square miles.

Revenues as Panic Producers

It was claimed, at the time, that the Secretary of the Treasury made a mistake in issuing bonds to the extent of \$200,000, in 1898, and that one-half that amount would be quite sufficient. With the surplus of more than \$21,000,000 during the last six months added to the cash remaining on hand from the sale of bonds, the money market became disturbed. Wall Street appealed to the Treasury for relief. The Secretary is himself a banker, and his knowledge of the public need is second to none, but his plan of relief has been severely criticised. He first announced that, on presentation of government bonds as security, he would deposit in a certain bank in New York all the receipts from internal revenue. As these now amount to about a million dollars a day, the concentration of so much money would afford but partial relief. The order was subsequently modified to include the banks of other States, but it is likely that hereafter deposits will be made in the depositories instituted for the convenience of the Government in the transaction of its regular

business. There are many who will agree with the late Secretary Windom, who, in 1889, declared that such a distribution of deposits for the purpose of supplying aid to financial centres, is wholly unjustifiable. The Government does not receive any interest on the millions thus deposited, although it is actually paying four per cent. on the bonds pledged as security. The public must pay from six to eight per cent. to the banks for the use of money belonging to the Government which the banks get for nothing. The increase in available currency immediately produces a revival of speculation, so that as a panic-dispeller the remedy is not specific. If the farmers were forced to sell their farms under the hammer because of a failure of their crops, any demand for Federal relief would be met with the cry of "paternalism;" but it is far more important to keep the farms cultivated than it is to keep Wall Street supplied with money for speculative purposes. It is a question whether the Government has the right to come to the relief of either class; but if it come to either, the farmer should have the preference.

Eloquent Figures

Last year the United States exported domestic products to the value of \$1,252,500,000, and for the first time in our history the total trade, export and import, exceeded two billion dollars. We raised two and one-half billion bushels of corn, 547 million bushels of wheat, and nine million bales of cotton. Our iron furnaces are now turning out 295,000 tons of pig iron every day, and we are exporting four times as much iron and steel as we were ten years ago. We dug out of the mines 190,000,000 tons of bituminous coal and 47,250,000 tons of anthracite. The aggregate bank clearings of the year reached the enormous amount of ninety-three billion dollars, an increase of thirty-seven per cent. over the record of 1898. These figures make the year 1899 a record year, but there are indications that 1900 will surpass it.

Aluminum and Copper

The very large demands for copper which have been made during the last few years have afforded an opportunity to the industrial magnates to put up the price. At the present time the telegraph, telephone, electric light and trolley companies are calling for thousands of mile of copper wire for transmitting electricity. The advance in price has stimulated attempts to substitute aluminum for the purposes of electric installation. It is not as good as copper, for the wire must be twice as large in order to insure equal conductivity, but even then it is cheaper than the present price of copper. Should the manipulations of the copper kings result in the substitution of some other metal than copper in connection with the transmission of electricity, it will bring disaster to the copper interests of the country, large and powerful as they are.

End of French Conspiracy Trials

After five months of excitement, the arrest of about seventy-five accused conspirators, and a trial lasting several weeks, the French Senate, sitting as a High Court of Justice, has pronounced sentence on three men. Déroulède, leader of the Patriotic

League, Buffet, a noted Royalist, and Guérin, the Jew-baiter. The first two have been sentenced to ten years in exile — one has selected Spain and the other Belgium as his residence; the last named gets ten years in prison, and if his bold defiance of the law last summer be remembered, it will be agreed that he richly deserves it all — to say nothing of his fierce attacks on the Jews. Déroulède had previously been given three months in prison for insulting President Loubet. What connection the Orleanist and Bonapartist pretenders really had with the plans of the conspirators, if any, was not brought out in the trial. The whole proceeding was a veritable farce, and very Frenchy at that.

New England Railroads

Ever since the agreement for the lease of the Boston & Albany Railroad to the New York Central, the air has been alive with rumors of the absorption of all the New England roads by the Vanderbilt and Webb properties. President Tuttle, of the Boston & Maine, has spoken to relieve the anxiety of many stockholders. He is most emphatic in declaring that the Vanderbilts do not own any Boston & Maine stock, that the shares owned by the American Express Company are not controlled by them, and that the management of the road will continue in the hands of its present board of directors. The current report that the Maine Central is to be united with the Boston & Maine is also denied. The latter corporation owns fifty-one per cent. of the Maine Central stock, which pays a dividend of six per cent. The Boston & Maine has entered into negotiations for the lease of the Fitchburg Railroad, and the indications are that its efforts will prove successful.

Rights of Neutrals

The action of the British Government in seizing certain cargoes of American flour, which it claimed to have reason to believe were destined for the Boers, has been followed by the seizure of two German steamers at or near Delagoa Bay, the overhauling of another steamer at Aden, and a voluntary unloading of certain articles thought to be contraband by a fourth German steamer. Our Secretary of State has requested Ambassador Choate to call the attention of Lord Salisbury to this apparent breach of the neutrality laws so far as the interests of this country are concerned, and polite assurances of an immediate investigation have been given. Germany shows more excitement. There is reason for this, because, so far as known, the seizures were quite unusual, and they are on a very different footing. There is no love lost between the two nations, and the dislike of the Germans for the English is quite likely to burst forth at any time. The German press has shown signs of intensifying the bitterness, and the Kaiser is not above making use of these untoward circumstances to support his demands for a larger navy. It is not to be believed that there can be any serious trouble between these two nations over the matter, but the action of the British is unintelligible, and will probably be shown to be indefensible. If they have made mistakes, they will be ready to make ample amends when the necessity compels them to do so; but the fact that at least one of the seizures was

made under orders from London, shows that there may be some facts in the case which are not known to the public. Great Britain is scarcely likely to embroil herself in any European controversy just at this time.

Lieutenant Gillmore Released

The best news from the Philippines is the release of Lieutenant J. C. Gillmore, U. S. N., with eleven of his men, and fourteen other prisoners. Lieut. Gillmore was captured April 13, while making a reconnaissance from the Yorktown, near Baler, on the east coast of Luzon. He was finally abandoned by the Filipinos on the night of Dec. 16, and was rescued shortly after. For the most part the prisoners were treated as well as was to be expected under the circumstances, but the Spanish prisoners were subjected to all sorts of cruelty by their captors.

There has been about the usual amount of desultory fighting during the week, and one or two sharp engagements. Three Americans were killed and twenty wounded in a skirmish near Imus, Cavite Province, on Monday. More fighting is expected in that part of the island very soon. Gen. Bates has his headquarters at Imus, and Gen. Schwan is working south near Santa Rosa. The clearing out of this hotbed of insurgents is the next task Gen. Otis has set for the army.

Heliographing

Signaling by flashing rays of light is very old. It is also extremely familiar to boys, who early learn to attract the attention of their schoolmates by flashing the sun in their eyes with the aid of a bit of looking-glass. The military heliograph is equally simple. The message is sent by the aid of a mirror mounted on a tripod, and hung with adjusting screws on both horizontal and vertical axes. The receiving instrument is a telescope also mounted on a tripod. The rays of light are thrown into the field of vision of the telescope, the long and short flashes corresponding to the dash and dot of the Morse telegraph code. To people standing even at a very short distance from the point on which the rays are directed the signals are invisible. The sun must be reflected full on the distant station, and in order to secure this result the heliograph must be made to follow the sun as it travels through the sky. With a clear horizon and a strong sun the heliograph has a wide range. It possesses the four cardinal military virtues — portability, rapidity, range and secrecy.

Severe Fighting in Natal

There has been some real fighting in Natal during the past week. The first reports have invariably proclaimed a British victory, but later accounts have qualified the announcements. Gen. French has done good work near Colesberg, but the Boers have rallied from every attack and show no signs of weakening. French has been reinforced from De Aar, which shows that no immediate attempt is likely to be made to relieve Kimberley. Gatacre has retaken Molteng, driving the Boers back to Stormberg. It will be impossible for the Boers to retreat into the Orange Free State by the road to Botha's drift. The only other avenue is that toward Norvalspont,

and it has been reported that the bridge at that point is commanded by British guns.

Early Saturday morning the Boers made a determined assault on Ladysmith, but after seventeen hours of the most desperate fighting of the campaign were obliged to call off their forces. Gen. White has shown rare fighting qualities, and in spite of his disadvantages has kept the enemy on the alert. London was very anxious all day Saturday and Sunday, but was much relieved when White heliographed to Buller that the assault had been repulsed. It is hard to understand why White should have remained inactive on the 15th ult. when Buller attempted the passage of the Tugela, and equally hard to understand why Buller did not make an attack on Saturday while White was holding the attention of the Boers. The Hussars and battery and field artillery for which Buller has waited so long are now at the front, and he has every available man, gun, horse and mule. The military authorities in London, the colonial officials in Natal, and his own army are all urging him to make an advance. He must have the best of reasons if he shall refuse to accede to the demands.

Events Worth Noting

The death of President Sanclemente of Colombia has seriously complicated political affairs in that country, and the insurgents are making the most of the situation.

Negotiations for the purchase of the Danish West India Islands by the United States are well advanced; the price to be paid is \$3,000,000.

The bubonic plague has made its appearance in Manila, and in the province of San Paulo, Brazil; seven new cases have also appeared in Honolulu. A suspicious case in Boston proves to be something else.

The Marietta, the last of the four men-of-war ordered from the United States to reinforce Admiral Watson, has arrived at Manila.

Hawaii wants to be represented in the Republican National Convention which will meet in Philadelphia next June. She will probably elect a delegate and leave the question of his eligibility to be decided by the convention.

San Domingo having neglected to pay certain French claims, the French consul asked for a man-of-war to enforce his demands for immediate payment. The amount was raised by popular subscription in a few days.

The Chinese appear to have the best of the French in the fight on the Tonkin frontier. Crossing the Tonkin, they drove the French from their position, and proved the value of the new breech-loading guns adopted by the Chinese army last year. Five Chinese arsenals are now turning out these guns by the thousand.

When all the troops now en route to South Africa shall have reached their destination, Gen. Roberts will have 200,000 men under his command; the total white population of the Transvaal, and the Orange Free State is only 227,000, and this includes 87,000 Uitlanders. The latter are as far from the fighting lines as they can possibly get.

THE DIVINE THREATENINGS

IT is a matter of essential loss when we take the threat out of the Gospel. Men are won into the kingdom of God, and not scared into it. But in all the process of winning souls there is a place for the fact of the Divine wrath against sin. Our churches are hearing the winsome message of the love of God for sinful men. But they need no less the Christ-taught doctrine of retribution for sin. The same body of teaching which contains the word "heaven" holds the word "hell;" and if one term means anything, the other does also. Men who sin ought to be frightened, and God sends His prophets to them that the Divine threatenings may be fearlessly proclaimed. John the Baptizer put the emphasis in the right order. He said: "Behold the Lamb of God." This is the supreme fact; salvation is possible. But he said also—"who taketh away the sin of the world."

The preacher or lay worker who leaves out that fearful fact of the sin of the world has made the first utterance meaningless. Men are in peril from something which requires for its conquest nothing less than the reinforcement of the power of God. The wages of sin is death. That is the divine law. And it contains a threat as well. This emphasis is much out of fashion. Perhaps it needed to suffer eclipse for a time when the doctrine of the brimstone torment held the field; but that idea in its literalness is gone, and has given place to something which seems to invite sinful men to rest at ease. It is time we brought back the permanent fact, confessing that the old phrase no longer conveys the idea. It may be that at present this is enough: "The soul that sinneth, it shall die." Salvation is meaningless unless displayed on the background of sin and penalty.

MEASURING UP TO PRIVILEGE

THE income of our Missionary Society last year, including what was paid on the debt, was the largest of any year of its history. The total amount was something over \$1,300,000. Over \$1,200,000 was appropriated for the support of missions in all parts of the world thus far occupied by our church.

While these sums seem at first thought to represent a good deal of money and a considerable measure of Christian liberality, yet the fact remains that what we have done is very little compared with what we are able to do. If our church should come to half realize its duty, two or three millions might just as easily be raised for our mission-fields as what was raised last year. And if the spirit of genuine Christian self-sacrifice should take possession of our people, we might raise five millions per annum as readily as we have ever given a single million to bring this world to the knowledge of our Lord Jesus Christ. Our lack is not in the matter of ability, but in our failure to appreciate our privileges and duty, and hence our failure to accept the one and faithfully perform the other. Indeed, if those among us who have an abundance of this world's goods, those who live in their own houses and have no occasion to deny themselves any comfort or luxury, would only give in proportion to what they spend upon them-

selves, the coffers of the Missionary Society would overflow, and the five-million line could be easily reached. But all this being said, it must also be affirmed that the two mites of the poorest widow are not to be withheld. There ought to rest upon the heart and conscience of every one of our members a sense of personal obligation to contribute regularly and conscientiously and generously to the cause of missions. No one, not even the poorest, should seek exemption from this duty. No one will seek exemption who has been properly instructed. Hence the obligation resting upon the pastors to instruct the people and bring them into close touch with the heart of Jesus in His work of saving the race He has already redeemed.

We venture to suggest that the minimum that any pastor should feel at all satisfied in securing is the amount apportioned to his charge; and certainly this can be done if he will only take the proper time and use the proper means to raise the required amount. In this matter as in so many others success or failure very largely depends upon the pastor.

Let it be remembered that our work is growing in all directions, and that doors of opportunity are opening before us in all lands. More money will be imperatively needed than we have ever had before. We have money enough in the hands of our people; they will give it under proper leadership and instruction.

THE GREATEST YEAR OF THE WORLD

THE most important year of the world's history is this year 1900. More events will be crowded into it than into any preceding year. More men are living, more brains are thinking, and thinking more. More knowledge is accumulated, more applied. We are driving ten and twenty thousand ton vessels of steel instead of two hundred ton vessels of wood, with steam and screw instead of sail and wind. We are riding railroad trains sixty miles an hour, not slowly plodding twenty miles per day. Knowledge has vastly increased—knowledge of the earth, its continents, islands, oceans, rivers, mountains and plains, its soils and treasures; knowledge of suns and systems, stars and their courses and relations; knowledge of man, his physical being and mental power.

Forces intangible, impalpable to the senses, have been revealed, mastered and made serviceable, multiplying a thousand-fold the ministries of matter to mind. Things lying at the feet of man, whose uses and possibilities were unknown and unguessed, now like giant gnomes are lifting the earth at man's behest and serving the mastery of humanity.

Christianity has conquered the leadership of the world. The cross is the standard of the marching hosts of civilization. Its birthday is the beginning of human chronology. Anno Domini is Anno Mundi. Civilization and Christianity are co-equal. Pitiably is that mind which does not realize that Christianity is the essential vitality of nineteenth-century civilization. Poor and shallow-minded he who thinks the world has outgrown Jesus of Nazareth and of Calvary, and who says, "Come, see where we have laid Him." Christianity commands all the forces, and holds in

hand and wields all the conquering instruments of the world.

Christianity means more than ever before—is wider in its reach, deeper in its search, more blessed in its ministry. Once it would save a soul; now it transforms a nation. Once it said, Believe and be baptized; now, Be messenger of mercy to the wretched, liberator of the enslaved of body and soul. Once it went out single-handed or by twos—Paul and Silas to Syria, and Barnabas and John Mark to Cyprus. Now it organizes great armies of believers—makes the forces of nature and the wealth of nations its messengers, swift-winged to darkened humanity.

Short-sighted and purblind is he who laments the past as the heroic age of the church. Glorious Paul indeed, heroic Luther, divinely illumined Wesley; but they traveled only Roman highways, wrought in slow-plodding German fields, and harvested in narrow insular Britain. Their learning, eloquence and heroic zeal are inspiration and impulse for the coming century. He who sees clearly the trend of the cycles would declare, as did a veteran the other day, disabled in the service, "I would give ten years of life for one year in which to preach the Gospel." It is not of accident that all Christianity is today gathering its twentieth century offerings and marshaling its twentieth century membership. Rather, if blindly, it is organizing its army and gathering its resources for the mightiest onward movement of its two thousand years—for the conquest of the last strongholds of heathenism and superstition.

This century shall witness the downfall of idolatry, the pouring of Christian light through old systems of error, the illumination of the partial truths of Buddha and Confucius, the replacing of the goodly stones Mohammed stole from the Jewish temple in the great and glorious and perfect church of Christ.

The time is coming when, like the child Jesus among the Jewish council, Christianity shall stand in the midst of the hoary systems of error and of half-truths and confound and convince them by its pertinent questions and answers. Never did a Christian century look forward to a harvest field so rich with waving grain, and giving such promise of bursting barns. Never did marching host go forth with such assurance of glorious victory and perfect conquest.

It is not strange that, looking through this opening door of the century, some whose eyes God has touched have mistaken this coming triumph of the Cross for the close of the dispensation rather than the downfall of systems of error. But it is not the fire of burning heathen temples which they see, or a world being cleansed by fire, but the light of the rising sun. If the church is true to her Lord, this coming century shall witness the conquest of the world, and all shall come to know the Lord from the least to the greatest.

—The photograph from which the electro of Gilbert Haven's tomb was made, which appears on our cover, was taken by Miss M. Louise Small, sister of Rev. E. E. Small, of Lynn. Prof. Prentice, in his biography, after describing the rapturous dying hours of the Bishop, says: "Thus Gilbert Haven fell on sleep, January 3, 1880, at six o'clock

in the evening." It is fitting that the flag should appear, for he was an intense and heroic American patriot. He was commissioned chaplain of the Eighth Massachusetts Regiment of three months' volunteers—the first chaplain commissioned after the outbreak of the Civil War. The dust of "Mary," the wife, lies beside him. In his journal Gilbert Haven wrote: "April 3, 1870. Ten years ago this noon my dearest entered that grand country, as she herself called it." What that spot meant to that surviving husband with his idyllic, undying love for that wife, is seen from this record in his journal: "April 5, 1870. Tonight at dark, in a rain, I laid my hand, my head, my lips, on the soft gray moist grass at her head. I did not feel strong enough to go there. Ten years! O my God!"

The Heterodox Protecting "Orthodoxy"

NINE heterodox students lately sent to the trustees of Boston University a protest against the continuance of Professor Mitchell in the School of Theology. The humor of the case lies in the fact that they had not studied long enough to know what Methodist Episcopal orthodoxy is.

For example, their first charge is that Professor Mitchell "denies the omniscience of Christ." He does deny that Christ was omniscient in the days when the sacred record assures us He was increasing in wisdom and in stature, and even in the days when He himself expressly states that neither the angels nor He himself knew the day and the hour of the end of the world. Even in Gethsemane He knew not what might be "possible" to the Father's will, and on the cross He asked to be given the unknown reason for His supposed abandonment. Had the brethren studied more carefully Pope's Compendium (till recently a text-book in Conference Course of Study), they would have seen that, according to standard Methodist teaching, there was during the period of Christ's humiliation a "self-abnegation of divine attributes;" and that "it pleased the Father that in Him should all fulness dwell" after the ascension" (Vol. II, p. 187).

The second charge is that, according to Professor Mitchell, "belief in the deity of Jesus Christ is not necessary to salvation." Had the zealous brethren but paused in their heat long enough to read the sermons of John Wesley, they would have found him affirming over and over the precise "heresy" here ascribed to Professor Mitchell. It is the accusers, not the accused, who are here heterodox and un-Methodistic.

The third charge is that, according to the Professor, the work of redemption might not have proven a failure if when Jesus wept over Jerusalem the Jews had repented and accepted Him as their true Messiah instead of crucifying Him. The nine brethren hold that there was absolutely no way in which God could possibly save a human sinner unless these sinners first killed the Son whom He had sent unto them, teaching them to abstain from killing. St. John says: "He came unto his own and his own received him not." How fortunate! Had His own received Him, the last possibility of human salvation, according to the nine brethren, would forever have vanished. No hyper-Calvinistic or pantheistic fatalist ever taught a doctrine more shockingly un-Methodistic than this.

The foregoing are all the charges which these champions of the faith have to allege against the views of the Professor touching Christ and His redeeming work. All other objections may be summed up in the one further allegation that his treatment of Old Testament problems is not satisfactory

to this self-constituted court. The trustworthiness of their judgment on these problems may easily be estimated from their views on the more vital points above presented. To outsiders it looks as if it were time to raise the age-limit, or some of the other qualifications required for admission to the School. The signers of the paper are either leaders or led. The former are too heterodox to be tolerated in a soundly Methodist theological seminary; the latter are certainly of too tender an age to be exposed to such un-Methodistic associates.

These considerations explain why we have not referred to this matter before. The young folks may mean well, but clearly their judgment and knowledge are not yet sufficiently ripe to warrant them in posing as defenders of the faith.

PERSONALS

—Rev. Jonathan K. Peek, of Wyoming Conference, died while preaching the watch-night sermon at Kingston, Pa.

—Miss Anna P. Atkinson, who goes to assist Miss Elizabeth R. Bender at Nagoya, Japan, sailed from San Francisco, Jan. 6.

—Bishop McCabe is to open the Mexico Conference, Jan. 17. It is said that the Bishop lives in Evanston, not in Fort Worth, Texas.

—Mr. D. S. Kidder, son of Dr. D. P. Kidder, late secretary of the Board of Education, sailed with his wife, Dec. 28, for Algiers, to which post he has been appointed United States Consul.

—At the recent session of the Atlanta Conference, Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Education Society, was elected delegate to the General Conference by a unanimous vote.

—The New York Times is responsible for the following: "It is related of a popular lecturer now touring a portion of the country that his tickets of admission read: 'Lecture by Dr. Henson of Chicago on "Grumblers." Admit one.'"

—Hon. George West made a Christmas present of \$1,633.99 to the Methodist Episcopal Church at Ballston Spa, N. Y., to pay the debt on the new building. In 1822, when the church was built, he gave about \$15,000, one-half of the total cost.

—Senator Beveridge, of Indiana, an honored member of our church, in an interview at Indianapolis, is quoted as saying that all the talk about corrupt elections and the like has nothing to compare in wickedness with the Quay case.

—Dr. G. T. Ladd, senior professor of metaphysics and philosophy in Yale University, is delivering this month, in Calcutta, India, a course of fifteen lectures on the Philosophy of Religion. The same course is to be given next month in Madras.

—The Western of last week observes that "Prof. S. N. Curnick, of Evansville, Ind., spent the holidays visiting his son, Rev. Paul C. Curnick, D. D., pastor of St. Paul Church. Prof. Curnick is one of the leading official members of Trinity Church, Evansville."

—Rev. Wesley C. Haskell, formerly a Methodist and son of a veteran and honored Methodist minister of the East Maine Conference, has resigned the pastorate of the Second Congregational Church of Rockford, Ill., because he is no longer in sympathy with some of the cardinal doctrines taught by the Congregational and other orthodox churches. Mr. Haskell is another quite striking illustration of the fact that when a traditionally orthodox minister begins to drift from his early theological an-

chorage, he is quite likely to go to the farthest extreme before he stops. When we first knew this very excellent young man, he was of the profoundly conservative and deeply mystical and spiritual type, so much so that we were wont to characterize him as "our Savonarola."

—Mrs. Mary Lowe Dickinson has been appointed by the United States Government as special agent to the Paris Exposition. Her specific work is confined to social economy. All working girls' societies, luncheon clubs, resting rooms, gymnasiums, libraries, lecture courses, or other philanthropic movements will be fully exploited.

—Rev. Dr. Edward McGlynn, pastor of St. Mary's Roman Catholic Church, Newburg, N. Y., is dangerously ill with a mysterious growth on his right hip, which is eating its way into his system and baffles all treatment. Dr. McGlynn, it will be remembered, was disciplined by the church for his advocacy of Henry George's theories.

—Hon. E. F. Holden, a prominent business man of Syracuse, N. Y., who died on Christmas day at the age of 73 years, was a liberal contributor to the institutions of that city, among them the churches of our denomination and Syracuse University. He was a trustee of the University and gave to it Holden Observatory, in memory of a deceased son. By his will he leaves \$25,000 to the University.

—Rev. C. A. Plumer, of Thomaston, Me., writes under date of Jan. 5: "I am this moment informed of the death of Mrs. Eliza M. Sprague, at her home in Washington, Maine. She was the widow of Rev. Benjamin F. Sprague, a member of the East Maine Conference, who died in 1860. Her age was 91. I attend her funeral tomorrow, Jan. 6."

—The Central of last week observes: "Rev. Dr. M. S. Hughes was one of the speakers at a banquet of commercial travelers in Kansas City. His theme was, 'The Relation of Traveling Men to the Church,' and he made a strong plea in advocacy of the home as the nursery of patriotism and good citizenship. Dr. Hughes has in preparation a keen volume on the 'Fallacies of Christian Science.'"

—Rev. E. T. Barentzen, of Baldwin, Me., expects to go to Puerto Rico soon to engage in mission work. As he has lived on the island long enough to learn the language and become familiar with the people, he is prepared to do excellent work for the church. The work which he has done on his present charge has been highly satisfactory, but he feels that he is providentially called to this open door in Puerto Rico.

—Mr. F. A. Arter, accompanied by his wife and daughter, started from Cleveland, O., Monday of last week, for an extended trip to the East. They will visit Egypt and Palestine, their objective point being Beirut, Syria, where they will visit the grave of Bishop Kingsley, Mrs. Arter's father. They will return the latter part of April, in time for the meeting of the General Conference, of which Mr. Arter will be a member.

—Rev. Cyrus Hamlin, D. D., LL. D., was given an informal lunch at the Hotel Bellevue, Jan. 5, in commemoration of his 89th birthday. Dr. Hamlin was born in Waterford, Me., in 1811, and graduated from Bowdoin College in 1834 and from Bangor Theological Seminary in 1837. He reached Constantinople in February, 1839, as a missionary of the A. B. C. F. M. He spent over forty years in the Turkish empire, and rendered a memorable service.

—Among the Columbus, O., items in last week's Western the following personal paragraph is noted: "Dr. E. S. Lewis inno-

cently announced a surprise on himself. Among his Sunday notices was one for a social Monday night, which proved to be a well-arranged surprise on himself and wife. Professor Shawan called them to the platform and reminded them that they were married just twenty years ago. Rev. W. B. Chadwick then presented them with some beautiful reminders."

— Dr. F. J. Masters, superintendent of the Chinese work of the Methodist Episcopal Church on the Pacific Coast, died of paralysis at his home in Berkeley, Cal., Jan. 2.

— Rev. Edward Higgins, of Maynard, has been appointed to the church at Winchester, made vacant by the death of Rev. F. B. Harvey; he closed his work with his former charge last Sunday.

— Mr. and Mrs. John D. Flint announce that they will receive their friends on the fiftieth anniversary of their marriage, Wednesday evening, Jan. 17, from 7 until 10 o'clock, at 520 Rock St., Fall River. "No gifts desired."

— William C. Chipman, father of H. L. Chipman, of Sandwich, passed away Jan. 8, in his 78th year. He had been a prominent and useful member of the Methodist Episcopal Church in Sandwich for the past twenty-five years or more. He leaves four children.

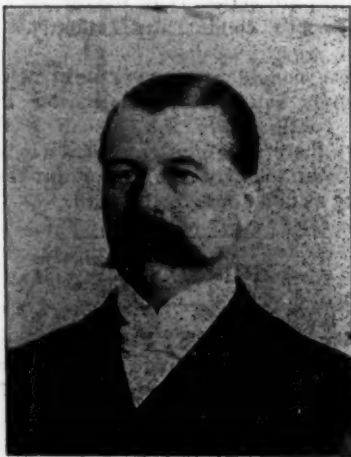
— Secretary Thirkield, in a personal note, says: "I want to give you my personal thanks for the HERALD containing that series of rare tributes to our dear friend Upham. I feel the loss of this radiant soul all the more because of my new relation to the Epworth League. His departure from us is a serious loss to our League work. We shall greatly miss his most spiritually helpful work in this department of the HERALD. I pray that you may have divine guidance in securing one who can, in a measure, take his place."

— "Parslow" writes: "The portrait of Rev. J. W. Hamilton, D. D., now on exhibition at the Boston Art Club, was painted by Frederick D. Henwood, and is, in our opinion, by far the strongest portrait in the exhibition. The pose is noble and dignified, the face strong, simple, yet tender and subtle in tone and modeling. The painter is to be congratulated on achieving a technical perfection which is acquired by few, in that the intimate resemblance of the sitter is there, although the handling of the paint shows a breadth and freedom which in less skillful hands invariably mar the likeness. The characteristic movement of the right hand, and poise of the figure and head, as if the Doctor were just about to speak, will be recognized by many."

— Mr. Elisha Taylor is not only the oldest member of the South Yarmouth Church, but also the oldest person in the town, for if God spares his life until the first day of February, he will have reached the age of 91 years. Mr. Taylor has always taken a great deal of interest in the church and has contributed liberally towards its support. Some years ago he built a handsome and convenient chapel for religious and social uses, and he has always kept it in repair, having recently painted it. The society owes him a debt of gratitude which it can never repay. Mr. Taylor, although so old, is in excellent health, and if from the infirmities of age he is unable to attend religious services, he does not allow his interest to grow less in the church and in the cause of the Master.

— We present herewith the new editor of the Epworth League Department of Zion's HERALD, Rev. Matthias S. Kaufman, Ph. D., pastor of Central Church, Brockton. This selection is made with the consent and hearty approval of Rev. Luther Freeman,

president, and George W. Penniman, secretary, of the First General Conference District. Dr. Kaufman is well known as one of our most successful pastors, and from the first he has manifested an intense, intelligent and alert interest in the Epworth League. The excellent work which he has done in the preparation of the "League Prayer-meeting Topics" for many years, demonstrates his fitness for the larger responsibility to which he is now called.



Dr. Kaufman is a native of Illinois, a classical graduate of Northwestern University and of Garrett Biblical Institute; also of the School of All Sciences, Boston University, from which, after four years of special study, he received in June, 1895, the degree, Doctor of Philosophy. During the winter and spring of 1890 he enjoyed an extensive tour abroad, visiting Great Britain, the Continent (including Rome, Athens, Constantinople), Egypt, Palestine, Syria, etc. In his letter of acceptance he writes: "I shall not try to fill the place of my very dear friend, Fred Upham, but my own to the best of my ability. The supreme motive prompting me to accept this unsought responsibility is the desire to honor the Master and to increase my own usefulness."

— Dr. McGlynn, whose dangerous illness is mentioned on another page, died on Sunday.

BRIEFLETS

With the January issue, the *Christliche Apologete*, the ably edited organ of German Methodism in America, comes out in attractive 32-page form, with a portrait of John Wesley on the cover.

A Christmas card from far-off Jerusalem, bearing pressed "flowers from Bethlehem," comes to our table with the compliments of Mr. A. R. Whittier, who is traveling through the Holy Land.

Nothing can stand against an aroused moral sentiment when fearlessly voiced by the public press. Governor Roosevelt, who is decidedly in sympathy with vigorous athletic contests, bows to the will of the people as expressed against the "prize fights" which have been carried on in New York under the Horton Law, and in his annual message requests its repeal.

No one who has ever been a student of Wesleyan Academy will wish to fail to be in evidence at the United States Hotel, Wednesday, at 5.30 P. M., Jan. 24, on the occasion of the tenth annual reunion of the Boston Alumni Association, for two reasons: First, it will be the seventy-fifth anniversary of the founding of the Academy at Wilbraham, even to the month; second, for the first time the banquet is in the hands of the *alumnae*, instead of the *alumni*, as

formerly, and unusual preparations are made for a memorable occasion. Miss Louise Manning Hodgkins is to preside. Send your name, if you are not certain it is on the list, to Mrs. Wm. E. Murdock, Hotel Vendome, Boston, for although tickets may be obtained at the United States Hotel on the evening of the banquet, it is desirable to know the number that may be expected.

Notice will be found elsewhere of the pentecostal meetings which begin at the First Church, Temple St., this city, Jan. 9, under the direction of Rev. Joseph H. Smith, of California. There are many friends of Dr. Smith in our city and the suburbs who will gladly improve this opportunity to hear him.

A valued reader of many years, in Minneapolis, in renewing her subscription, writes: "No better paper comes to us in the Northwest."

It is hoped that every reader of this paper will carefully follow President Warren in his unusually inspiring and impressive appeal on "The Day of Prayer for Colleges," which appears on the inside of the cover. No person can read it without receiving a helpful uplift in spiritual aspirations and purposes.

There was one thing Evangelist Moody would not endure — and in this he showed his excellent judgment — he would not allow a religious crank to spoil a religious service. With his well-nigh unerring judgment of men and his extensive experience, he could detect a crank at a glance, and again and again we have seen him kindly but firmly "call one down" when he began to rant or proceeded to exploit some hobby. It would be well if Moody's practice were more often followed by ministers in charge of social or conference meetings. We have known some churches to suffer for years from the presence and unedifying exhortations of people who sought the prayer-meeting mainly for the opportunity it gave them to air their peculiar views and grievances. It is better, much better, to cut off the persistently offending member than to allow the whole body to suffer.

The *Springfield Republican* shows itself fully up in knowledge of matters Biblical as well as literary and critical, in this observation: "What is the matter with Joe Choate? From talking of an alliance which doesn't exist, he is going on to forget his Bible, and actually attributed John Wesley's neat little saying, 'Cleanliness is next to godliness' to 'the good book.' This and 'God tempers the wind to the shorn lamb' are the two Biblical aphorisms that don't occur in the Bible."

"How are your special meetings?" we asked a faithful member of one of our city churches. And this was the answer: "Not going very well. Our minister has fallen into a scolding strain, and if he keeps on, he will not have anybody present to scold." O brother in the ministry, never do that! The few loyal people who attend the services never deserve a scolding. Be anything but a "scolding minister."

It was quite tantalizing, last week, to read the following paragraph in a letter received from Principal C. C. Bragdon, written at Pasadena, Cal., especially as it was received on the day the first real snowstorm of the season struck Boston. He says: "Think of a Christmas when you cross the street to get into the shade! Five kinds of flowers from our own grounds on the table for

breakfast, and plenty more kinds not touched. Dinner of spring chicken, new potatoes, new peas, new tomatoes, new Hubbard squash, new asparagus, new string beans, etc. Mrs. Bragdon tried to get all new, fresh things. It is such a Christmas (in clime) as the shepherds knew when they watched their flocks by night 'all seated on the ground.' This is the real Christmas condition, not the frost-bitten, snow-crusted kind. It would be a pleasure to sit out all night here these nights. Kriss Kringle and the reindeer and sleighbells are a purely northern fancy and transposition."

The Disaffected Students and Our School of Theology

President Warren's Statement

IN view of certain misleading rumors, printed and unprinted, the writer has been requested to make the following statement of facts:—

Eight or nine out of an aggregate of 178 students, last spring addressed to the trustees of the University a paper of complaints against Prof. Mitchell, charging him with un-Methodistic teaching, not only on Old Testament subjects, but especially on the person and work of Christ.

Not content with presenting their own charges, they appended to their own similar ones, prepared by certain students four years ago, and this with no reference to the fact that every charge of four years ago was at that time thoroughly investigated by the board of trustees, and answered to the entire satisfaction of the trustees, of the faculty, of Bishop Foster, and apparently of the authors themselves.

On the 23d and 24th of October the standing committee of the School of Theology, in view of the expiration of the Professor's term of service with the present scholastic year, opened the case anew. At every session Bishop Mallalien was in the chair, and after a prayerful investigation extending over two days and including an examination of the Professor's inmost views in a personal interview, the committee voted, 5 to 1, in favor of recommending to the trustees his re-election.

Without showing the trustees the respect of waiting for their action, the leader of the disaffected brethren, on the strength of a mere rumor as to the action of the committee, hastily forwarded the paper of complaints and charges to the Bishops just assembling in Philadelphia for their November meeting. Then for the avowed purpose of being more free to attempt to coerce the action of the authorities of the School by the use of the public press, which use had been persistently threatened for six months, nine students sent an address to the faculty announcing the severance of their connection with the School. As this contained unbecoming references to the trustees of the University, and was in open disregard of the urgent request of the president a few hours before that they would take three days for consideration, the faculty declined to accept it and to give the desired letters of honorable dismissal. Such letters were, however, promised to any who would withdraw their names from the parting manifesto and retire in the ordinary way. Two have since done so.

Meantime, on Monday, Nov. 13, at an unusually large meeting of the board of trustees, the whole case was carefully gone over, and, "subject to the approval of the Bishops of the Methodist Episcopal Church," Prof. Mitchell was by ballot unanimously re-elected to his chair for the statutory term of five years. Here the matter must rest till the next meeting of the board of Bishops.

The student body as a whole have had

little sympathy with the nine, and only by strong influence from the faculty have been kept from demonstrations in favor of the Professor and in support of the action of the trustees.

On the 26th of December the faculty carefully reviewed the whole history of the case, and unanimously adopted the following declarations:—

1. We are unanimously of the opinion that but for outside instigation and countenance the confidence of most, if not all, of the disturbed students could have been regained, their zeal made more intelligent and brotherly, their views of revelation and redemption brought into closer harmony with truly Scriptural teaching, and all brought to honorable graduation and fruitful ministries, with only love and loyalty to church and school alike.

2. From intimate knowledge of the views, spirit, and past work of Professor Mitchell, we feel certain that he has taught nothing contrary to the doctrinal standards or highest spiritual ideals of the Methodist Episcopal Church; and this we say after giving all due attention to what his accusers have alleged against him.

3. Finally, reviewing all that has passed, it is our deliberate and unanimous judgment that the authorities of the School will mistake the will of God and commit an error of far-reaching consequences if, influenced by the clamors of the seceding students and their allies, they deprive the rising ministry of our church of the inspiration and aid of a teacher of the eminent ability and loyalty of Professor Mitchell, whose only deviations from traditional conceptions of Biblical authorship and interpretation are such as he believes to be needful for the better defence of Trinitarian orthodoxy, and helpful in the propagation of that vigorous type of evangelical life historically associated with the name of Wesley.

The undersigned, after months of anxious and patient efforts to secure intelligent, just and dispassionate action on the part of all, is reluctantly constrained to believe that the disaffected brethren themselves hold a number of decidedly un-Methodistic tenets, and that their originally genuine and praiseworthy conscientiousness has of late shown a discernible trace of qualities not included in Methodist ideals of character.

WILLIAM F. WARREN.

Boston, Jan. 3, 1900.

1,000 New Year Subscribers

IN last week's issue a special call was made for "1000 New Year Subscribers." It was not a cry of distress, but an attempt to assure the financial success of the HERALD for the year 1900; and, especially, to make certain that there should be no diminution in the amount to be divided among the worn-out preachers and their families. There are, moreover, other very important reasons why these thousand subscribers should be secured. A wise policy of denominational self-protection demands it. The younger generation who are coming to places of influence in the church are not, as a rule, reading our weekly papers and are not, therefore, absorbing the opinions, life and practices which have characterized us as a denomination. The magazine or the cheap undenominational paper is becoming a substitute for the Methodist paper. The most calamitous and far-reaching results will follow—results, if properly apprehended in their full scope, that would rouse our ministers into renewed and unceasing endeavor to hold the ground for our own religious papers against all competitors. A recent editorial in the *Northwestern Christian Advocate*, on "The Denominational Press," forcefully urges the points which are involved:—

"No churchly instrument for Christian work is more practical or providential than is the religious newspaper. It discusses current activities and plans, it furnishes opportunities to compare diverse opinions and to so harmonize them that their practical application to service

is possible. It spreads before the church the news of home and missionary successes and stimulates the foreign churches through contact with home churches. No churchman reaches the summit of personal enthusiasm and devotion unless he has just conceptions of the host of which he is a part and has girded himself through the shoulder-touch of his fellow-workers at a distance, just as he is stimulated, also, by contact with co-workers in his own local church. It should need no argument to prove that a Christian must inform himself concerning the work of other Christians, and will eagerly do so because of his instinctive interest in the general church. It would seem that indifference concerning such information should impeach any Christian whose religious devotions include nothing beyond his repetition of the Lord's Prayer. Yet the depressing and astonishing statement is made that at least thirty thousand official members of our church in the Northwest are not readers of any Methodist paper. Were this claim made by any one not in our church it might be rejected as a libel or a joke. We fear that the figures are not excessive. At any rate, several Conferences have resolved to discourage the appointment of official members from among those who evince their seeming indifference concerning Methodism at large by ignoring the church papers through which information about the church may come to them. A religious leader must be informed, intelligent, zealous and have an appetite for tidings about Zion.

"One other form of indifference on the part of a Methodist official member is manifested when he neglects his own church's paper and accepts some other paper as a sufficient substitute. Three or four papers which are regarded as religious (but not Methodist) have displaced our own papers for years in many thousands of Methodist homes. The education and stimulation of those Methodist families, and particularly of their younger Methodist members, have been left almost entirely to papers whose editors have not a single drop of Wesleyan blood in their veins and who care very little indeed for Methodism. Yet, in the face of the suggestive fact, many wonder why such families are not earnest for Methodism and why their children pass out of the folds. He who seeks to account for any decline in Methodist numbers or earnestness must not omit from his list of reasons the absence of the church paper from the thousands of homes in question. We doubt not that if our church papers had been duly read in the homes of our own church, during the past decade, our missionary treasury would at this date be receiving cordial cash supplies at the rate of two millions of dollars a year. Other special church interests have suffered in proportion. Methodists who read are the workers and givers who push Methodist things forward to success. They who do not read omit the services that distinguish the earnest church worker. These suggestions do not impeach the pastor who reaches his people only twice in the week. The paper is in the home during every hour of the week. Its contents are seen by several or all in the family and are discussed by them. The influence of a good church paper might be measured best by removing it for a time from a family that has grown accustomed to its presence. Scores and hundreds utter the familiar and characteristic words, when renewing subscriptions, 'We miss it.' Habit prompts such renewals, and it may be there is something of habit in being without a church paper. In the latter case it will be the verdict of those who know best that men who care nothing about the general growth and work of their own church should be superseded as local church officials, and be replaced by those who increase their usefulness through added information and the zeal that comes through added knowledge. Every churchly muscle, bone, artery, joint, conviction and devotion suffers and becomes deficient in every Methodist home that neglects the reading of our church papers. If, at the opening of the new century, we plan to reinforce Methodism and make it an increased power, a special effort should be made in every Conference to double and quadruple the readers of our own periodicals."

Very positive are we that no work which our ministers can do, means so much to the denomination in our midst, to the superannuated preacher, and in the end to themselves, as to immediately secure these

1,000

New Year subscribers.

THE GOLDEN CITY

From the days of St. John's Revelation
The marvelous story is told,
And down thro' the ages has come the song,
The song of the City of Gold.

To the innocent hearts of the children,
To the toilers who faint 'neath earth's sun,
To the old who have fought out its problems,
To the dying whose journey is done,

Comes the dream of the mystical City,
With colors and loveliness rife,
Iridescent its jeweled foundations,
Flower-bordered its River of Life;

And the streets of the City are golden,
And the sea as of crystal appears,
And the sound of the harpers is in it,
And it knows not of sorrow or tears.

Like a mirage far out in the desert,
Like the fabric that fashions our dreams,
Like some many-hued mirrored reflection
The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,
We fret at its veiling disguise;
But our hearts cannot grasp nor conceive it—
Its glory is hid from our eyes.

We catch but a note of the music,
A glimpse swiftly passing and faint,
A hint of its wondrous perfection,
Low whispered to seer and to saint.

Yet the glow of it shortens the journey,
And our feet tread more bravely the road
Which leads to the sorrowless City
Whose Builder and Maker is God.

And thus as a gift to the ages
The marvelous story flows on,
And the heart of man rests on the vision
That illumined the eyes of St. John.

— CHRISTIAN BURKE, in *Argosy*.

KU-CHENG, AND FOOCHOW CONFERENCE

BISHOP EARL CRANSTON.

THE Asiatic does nothing by direct methods, in business transactions, if there is an indirect way to reach the desired result. The go-between, who from some remote beginning has piloted both parties to every contract, was doubtless the author and is now the preserver of a system of confusion which brings barterers together by keeping them apart, and whose only certainty is the uncertainty that keeps both parties distracted while the deal is going forward or backward or standing still. We thought we had engaged a certain steam launch to tow the missionary houseboat up the Min River en route to the seat of the Foochow Conference. We rejoiced that we had secured this particular tug because we were assured that it was the only one that could go over the shallows of the very low river. Going aboard for our start, we found ourselves hitched to another launch belonging to a different company — which, it was explained, would take us to the head of tide water, where the lighter vessel would presently appear to complete the voyage impossible for the heavier. But, lo! the dreaded shallows became deeper without rain, or the heavy tug lighter after taking on coal, or somebody was caught in utterly needless prevarication, for we were easily towed through to Cui Kau (Jui-Kow) by the launch that could not possibly do it. As odd as the proceeding itself

is the likelihood that no white man will ever know how it came about that way.

From this village our route was by chairs along a roaring mountain tributary of the Min for a distance of thirty-six miles. Six coolies, in two reliefs, carried me over the narrow trail up hill and down — but a thousand feet more up than down — at the rate of three and a half miles an hour. The road, a mere stone path, followed the configuration of the mountain-sides, never descending to the level of the river — land is too precious for that — but often zigzagging along the edge of precipitous heights where a slip would have been a very serious matter. But not a man made a misstep going or returning, though the unsteady step of some told sadly of the opium curse.

The scenery, of course, was enchanting; more like West Virginia than Colorado, but unlike both in that every available foot of even the steepest mountains was under cultivation. Wherever there were springs or small streams for irrigation the declivity was terraced and planted in rice. This being done solely with reference to securing the last possible foot of area, without any regard whatever to the shape of the cultivated plats, the effect is wonderfully picturesque. In many places the very ribs of the hills are scraped to make the ribbons of soil that decorate their rugged forms in graceful festoons of lighter green than their natural foliage. Here is adornment with no trace of vanity, for it means food for thousands who would otherwise go hungry. Above the water sources sweet potatoes are grown, even to the summits when practicable. Here and there timber cut from untillable areas was being dragged to the stream to be floated down to the Min, where it will be rafted for market at Foochow. One of the queer sights of this journey was the shod pig. Driven long distances over the cobbled trail, they require some protection for the foot, and the want is met by a shoe of straw covering the hoof. I have seen bullocks similarly shod, as well as ponies, in Japan. What would these Orientals do without straw and bamboo? With them they do a thousand things undreamed of by the favored people of other lands. Wonderfully dextrous they are in manipulating these most useful materials. I offered a little girl, with but a child's habit of observation, a penny for every mechanical use of the bamboo she could recall, and it cost me a half dollar almost as quickly as she could write what she had already noticed.

These mountain Chinese are quite like their brothers in the valley. With abundance of timber about them, they live in mud houses. Their surroundings are about as foul as those of the people of the plain. Nuisances are just as conspicuously inconspicuous, being quite as plentiful and always at the front of the premises. Pigs, dogs, and children enjoy the same intimate fellowship. The opium den even here drags your coolie from his work unless you are alert that he does not escape you. China is China everywhere. Poor people! Poor people!

Half past six in the evening and here is

KU-CHENG.

The Christian Church throughout the world knows this name. On yonder

mountain, which was to our right as we approached the city, the bloody Vegetarians four years ago murdered the English missionaries who had there a summer home. Miss Hartford, of our W. F. M. S., who barely escaped the massacre, has told the awful story to many a Methodist congregation. Eighteen or twenty of the superstitious assailants gave their heads for their crime. Strange to relate, others of them who have since been confined in a distant prison were released just in time to journey hitherward with some of our native preachers — on the way to Conference — who overheard their boasts of what they had done and threats of what they would do. But there is little danger of a repetition of that tragedy. Missionaries will not again thus isolate themselves without means of defense. At the suggestion of Consul Gracey the viceroy has sent two hundred soldiers to protect this Conference gathering; but it was rather to emphasize official responsibility for its safety than to guard against any real peril. The military official in charge of the guard, anxious to show his good-will, called with his imposing retinue at the W. M. F. S. compound in charge of Miss Hartford, immediately on his arrival — which happened to be on Sunday. The brave little woman declined to receive him or even to open the gate for visitors on that day, but she made it pleasant for him on the following Tuesday.

Our compounds are oases in this desert of heathenism. The missionary residences, the school-houses and hospital, all occupy commanding sites. The Schell-Cooper Academy building is just completed. It is marvelous that such a structure could be erected for a thousand gold dollars. The ladies are happy in their new school-house, and their residence will soon be ready for occupancy. What a Conference they had! It outlasted ours. They gave me the privilege of addressing the largest and best looking body of native women I have yet seen. Think of the Ku-cheng district auxiliary of the W. F. M. S. of America giving \$113 last year to that Society — more than one hundred of it from Chinese members, and all paid into the treasury, not used here! I hear of another auxiliary in this Conference supporting an orphan in India. The native women say they wish to do something for foreign missions! These facts are a sufficient comment on the kind of work done by the women sent to China by their sisters of America. Patient, persistent, brave, resourceful and wholly devoted are these evangelists, physicians and teachers. That conference of W. F. M. S. missionaries and Bible women had another speaker from outside. He was the head magistrate of the city, who, calling to pay his respects, found himself suddenly introduced to a company of Christian women filling the chapel. He was well frightened by the strange scene, probably, for about all he managed to say was: "The doctrine is good. Miss Hartford made me talk. Study hard and learn the doctrine, but don't dislike those who are not Christians. Their doctrine is also good." I also enjoyed a call from this official, who is represented by our missionaries to be very intelligent and quite well disposed toward them and their work. On our returning his call he lunched us generously in Chinese fashion.

A Bishop is not of much value in sta-

tioning Chinese preachers, but he has a useful field in—

ADMINISTRATION AND INSTRUCTION.

There are important points in which the missionaries need to be thus re-enforced. Sometimes it happens that abuses insensibly grow up, which, owing to the fixedness of the natives in ways once learned, are hard to correct without the intervention of the home church as represented by the visiting Bishop. Again, where Annual Conferences exist, and the native members far outnumber the foreigners in the body, there is a tendency to lower the standards of both training and character in the admission, passing, and retention of native preachers. To meet this danger the Bishop needs all his constitutional authority as well as a good reserve of persistence. It is very difficult to unload an unfit or unworthy man in China—more so than in Japan. The Chinese are traditionally afraid of each other; and even the oldest presiding elders among them shrink from the application of a rule which they will promptly and with seeming earnestness maintain until it touches some individual preacher. A very practical help in meeting this condition of things is a recent action of our Board in New York, forbidding the payment of missionary money to inefficient helpers or preachers, and asking the Bishops to see that this rule is observed. I have already known the simple statement of that action to work wonders on the vision of a preacher who was worse than useless, but who could not see his way to a location unless the Conference said he must locate—which the Conference would not do, as he well understood. He is located now, "at his own request."

Our two missionaries at Ku-cheng, Rev. W. A. Main and J. E. Skinner, M. D., are doing excellent work, and both they and their wives appear to be very happy in that field. I left them planning for a tour of evangelism and healing. The doctor is not only a devoted medical missionary, but a mechanical genius, able to make or use almost any instrument or tool required in that out-of-the-way place. He has been compelled for the sake of other missionaries to add dentistry to his accomplishments, and they certify that he is very skillful in the new line. His wife, also a physician, gives special attention to the eye, and with marked success. Mr. Main, besides having the care of two districts, is principal of the Boys' School. I left the noble missionaries at that outpost with a warm admiration for their worth and work. It is not to be supposed that others in this field are not equally worthy of mention, but I am writing this time of Ku-cheng.

On Conference Sunday we dedicated here, almost under the shadow of the mountain of the martyrs,

A NEW METHODIST EPISCOPAL CHURCH that will easily accommodate eight hundred worshippers. The cost of the building and ground was \$2,500, Mexican, and there is not a dollar of missionary appropriation in it. Dr. Worley conducted the financial appeal for the \$500 yet lacking to make full payment, and in a half hour secured \$370, using the ordinary home method, which appeared to be already well understood by the native Christians. The Chinese Bible women have contrib-

uted more than a hundred dollars out of their little earnings for this church building, and the school children, boys and girls, have also done their full share. For so substantial a result of heroic missionary work some loyal and grateful Methodist in America ought to say hallelujah in the signing of a check for a hundred gold dollars to finish the payment and make a few needed additions to the interior. Mr. Main's address is Foochow, between which point and the interior stations messengers are constantly passing.

We missed Dr. Plumb, who died during the year, and Dr. Smyth, who is absent on sick leave. The latter was elected reserve delegate to General Conference, and as Dr. Worley, the delegate, does not expect to leave the field while it is so short of workers, even for General Conference honors and the joys of reunion with home friends, it is very probable that Dr. Smyth will be the representative of the Conference at Chicago. Dr. Worley deserves commendation for his decision in the matter, and Dr. Smyth as fully merits by faithful service the honor that falls to him. The memory of Dr. Plumb will be abiding and blessed. He was a faithful missionary, modest to a fault almost, patient, industrious and capable. He had scarcely passed the prime of his usefulness when so unexpectedly called away. His widow remains on the field, teaching in the Anglo-Chinese College, and ready, as fully as her strength will serve, to help garner the fruits of her husband's devoted life.

Three native ministers were ordained elders and four as deacons. The reports show a gain of 150 in membership in the face of a careful revision of the rolls and the ravages of the plague in several of the districts. Self-support is coming forward very encouragingly. The schools are full, with better material than ever before. Mr. Miner has now 248 day schools supported by special gifts. The press under the skillful management of Mr. Lacy is making rapid progress. Altogether, this oldest of our Chinese Conferences bids fair to build up a great Methodist community around the graves of Wiley, Sites, and Plumb. What it needs just now is men to carry forward the work.

Foochow, Oct. 15.

THE SPARKS THAT KINDLE REVIVALS

REV. THEODORE L. CUYLER, D. D.

NO wise Christian ever despises the day of small things, especially if he sees the hand of God in them. Spiritual awakenings in the church very often have small beginnings; one or two persons who have become thoroughly aroused awaken others. Sometimes the spark of holy fire is in a single godly heart that is inspired with the love of Jesus and a solicitude for the salvation of souls.

The pentecostal work began with a handful of earnest followers of the lately crucified Christ who met in an obscure upper room in Jerusalem and "continued in prayer and supplication." What cared the great wicked town for that little coterie of "fanatics?" But the fire kindled in that sacred chamber soon burst forth over the civilized world, and it is burning yet! The seed of the Reformation-flame was in

Martin Luther's big brave heart. That intensely spiritual preacher, Dr. Thomas H. Skinner, told me that during his pastorate in the Arch St. Church, Philadelphia, he felt deeply moved with an insatiate hungering for the immediate outpouring of the Holy Spirit upon his flock. He invited two or three of his elders to meet with him in fervent prayer; they got well kindled, and called in others; after several evenings thus spent, the flame spread through the whole congregation, and there was a powerful work that yielded a large number of conversions. Would not this be a good precedent for those pastors in New York and numberless other places who are desirous of a genuine revival?

During my own pastorates, which extended through forty-four years, I can testify that nearly all the revivals had very humble beginnings. The first one—and a very remarkable one it was in many respects—began with a faithful talk of a sweet young girl with an impenitent friend in my congregation. That spark kindled the mother of that friend, and as soon as I discovered that the Holy Spirit was at work in that family I appointed special services, and before a week had passed, the little church was in a blessed blaze! What a luxury it was to work then under the baptism of the power from on high! The sermons made themselves, and at the devotional meetings praying came to my people as easy as breathing.

It has never been my usual practice to invite the labors of an evangelist; but twenty-seven years ago Mr. D. L. Moody (who had not yet become famous) said to the superintendent of our new mission chapel, "What a nice place this is to hold some meetings." He was cordially invited, and at the end of a week about twenty persons had been mustered together on the sharp winter evenings. "This seems slow work," I said to him. "Very true," replied my sagacious brother, "it is slow, but if you want to kindle a fire, you collect a handful of sticks, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to warm them up with love for Jesus, and if they get well warmed, a general revival will come and sinners will be converted." He was right; the revival did come and it spread into the parent church, and over one hundred converts made their public confession of Christ before our communion-table. It was in those little chapel meetings that my beloved Brother Moody prepared his first "Bible-readings," which have since become so celebrated in this country and in Great Britain.

Everything depends upon going straight to "headquarters." Reliance upon any man, or any method, or any methods in themselves, is a fatal mistake. Success depends on watching the leadings of the Holy Spirit, and in prompt co-operation with the Spirit. That Spirit works with the humblest private Christian as truly as with the most eloquent preacher. "He will baptize you with fire." Grasp that precious promise and act on it. If there is a live coal in your heart, or even a glowing spark, carry it where it will kindle somebody else. False fire soon ends in smoke; but a seed of the Divine fire is pretty sure to grow, and sure to spread.

Brooklyn, N. Y.

DANIEL SHARP FORD

"THE LISTENER."

[From the *Boston Evening Transcript* of Dec. 27.]

MANY people who had never heard of the existence of Daniel S. Ford must have been surprised to learn, on Monday and Tuesday of this week, that one of the most influential and important citizens of Boston had died, and that his importance was at once acknowledged by the press, and his death presented as one of the foremost local events of the day. I am sure that there are not today living in Boston more than two or three men who have higher claims to real greatness than Mr. Ford possessed. No one could possibly be in his presence for ten minutes and go away with any other impression than that of having been in the company of a really great man. He was great in the manner in which he kept his own personality out of the public eye; for a man of such real importance and power in a community — one of great wealth, too, and one dispensing charity by the thousands — to succeed in keeping himself entirely out of the public view, and in concealing his very existence from the knowledge of most people, must require the exercise of something near to genius, even in that matter alone. And Mr. Ford had other qualities of greatness. Most famous men disappoint us when we meet them. They turn out to be less clever and more talkative than we fancied them. Mr. Ford proved his great cleverness at once, and he was not talkative. More than that, he did not permit his visitor to be talkative, either. He went straight to the heart of any matter before him, and got out of you at once, possibly in spite of yourself, the very nub and point of your business. This he did with the most perfect courtesy. The sight of his grave and quiet face, and the look of his keen eyes, scattered into the ether all the nonsense and persiflage in you before it ever got to your lips.

This searching and sense-compelling mind of his was certainly a prime qualification in a great man of business. Mr. Ford was also a great editor. One reason why he succeeded so well was that he carried into the minutest item of his work the most perfect seriousness and the completest sense of responsibility. If the sound of a paragraph did not suit him, he would tear a page to pieces, at no matter what expense, to replace it with something that pleased him better. He did not particularly aim to make the matter in his paper clever, but he did aim to make it pleasing to an immense number of people. He seemed to his editors to be able to see in his mind's eye, and with perfect accuracy, all the people who were going to read the paper, and to know just how they were going to take everything. He pleased them so well that his paper came to be read by more people than any other published in the United States; but he never for a moment lost sight of the fact that its function was to do something more than please. The *Companion* was always, under his administration, an immensely improving and educational agency. The improving and educational part of it was nicely balanced with the amusing part. Mr. Ford's plan was to print every week, to meet the demand of boys for that sort of thing, a story of adventure or deliverance which was emotional, and which might even go to the verge of the sensational. With this story he gave the boys an excellent assortment of matter of the improving kind. And the adventure story itself, though it might be as attractive to the boys as anything they could get in the flashy papers, was never permitted to go into certain

fields, nor to deal with violence or crime in an alluring way.

Though he barred out relentlessly everything that was mischievous, he would permit nothing like preaching in the paper. He always had just one, and only one, religious article in every number, and this article has always been the hardest one in the paper to write. It is a standing joke on the paper that one of his editors who is a skeptic in religious matters, once essayed to write the "religious article." This gentleman thought his own freedom from bias would permit him to indite a nice little homiletic article, with whose terms and principles he would himself be in perfect agreement, and which would just suit the ordinary reader. He sent his article to Mr. Ford, who instantly rejected it, writing across the top of the first page these words: "Too preachy." This editor never again attempted to write a religious article. The least leaning toward a religious tone in any other than this one article would be promptly cut out by Mr. Ford. He welcomed and sought for amusing articles, and his sense of humor, though some members of his staff who had a different sense of humor sometimes were inclined to regard it as peculiar, was undoubtedly keen. And in this, as in everything else, he had his great audience in mind.

Mr. Ford was a strongly religious man, but in this matter he was much more liberal in his old age than he had been earlier in life. He once told me that he had been a "very bigoted man," but he believed he had ceased to be one. He certainly had. There was no bigotry in his acts or conversation. The men he had writing and working for him were of all shades of belief or unbelief. "An entire skeptic may work for me, and I shall be glad to have him," he said, "if he will do good work." He has always been one of the rather few great employers of labor who simply would not have his men work too hard. He preferred that they should work deliberately and easily, and he had learned that he got more out of them when they worked that way. He had no fondness for a shirk, however. Any one who worked for him any length of time was ashamed to shirk. He set no watch over an employee and regarded every one who worked for him as a person of conscience and honesty. The nobility of his own nature affected the ideas and acts of very humble employees, who all conceived the strongest loyalty and regard for him. When Mr. Ford died there were no fewer than 150 people working in his establishment who had never seen his face; and I am sure that many of this 150 wept when they heard of his death. To possess such a character, and so to affect people whom one has never seen, are certainly marks of true greatness.

I have spoken of Mr. Ford's genius for keeping himself in the completest obscurity. This was really a sort of passion for him, and it had always governed him. In business he was masked behind the invented firm name of "Perry Mason & Co." It was simply impossible for any one of the general public to obtain access to him in his office on any errand whatever. He transacted his business through the heads of his departments. But for all that he liked to see the people, and in his last years frequently took his luncheon in the café at the Adams House. In his charities he kept himself out of view even more completely than he did in business. He was not content with supporting churches and church work; he welcomed a real opportunity to help a private individual in a way that would really help him and not weaken him.

A good many qualities that are not often

seen in close company were certainly united in Daniel S. Ford. He was at once thrifty and generous, good and astute, courteous and commanding, conservative and enterprising, retiring and powerful; with no taste for ostentation, he spent money lavishly, and the more he spent, the more rapidly it flowed into his coffers. There never was a rich man who had more absolutely the sense of stewardship than Daniel S. Ford. His fortune he certainly regarded as a trust to be administered chiefly for the benefit of others. Whatever money he appeared to spend in personal indulgence, as on yachts and horses, was expended in the hope of preserving his health and prolonging his life for the good of the trust he administered. I do not believe he cared anything at all for luxury for its own sake or for any gratification that it gave him. When I first met him he was working at a plain little table not more than two feet and a half square, and sitting in a little straight-backed chair. The members of his staff afterward gave him a magnificent desk, but he never used it, nor did he ever occupy the fine room on the editorial floor of the *Youth's Companion* office in which the desk was placed. When he went to the office he preferred much plainer quarters down in the business department. But it is needless to say that there was never anything of the miser in him. In the development of his paper he often seemed to take positive delight in spending money needlessly. Thousands know how prodigal he could be in other ways. But if giving as he gave is lending to the Lord, what a big account he has kept in the Bank of the Hereafter!

THE TEACHER IN REVIVAL

MINNA STANWOOD.

IN revival we teachers are an important factor. However far in the background we may consider ourselves at other times, we loom up then. Something is expected of us. Then, if at no other time, we understand our relationship to our pupils. We perceive that the church has entrusted to us a certain number of young people, not to be kept quiet for an hour once a week, not merely to be interested and entertained by things religious, not to be conducted on theological excursions, not to be preached at, but to be shown the beauty of holiness, pointed to the Lamb of God, and led to the foot of the Cross. A solemn duty surely, a precious privilege; and the way in which we have discharged the duty and appreciated the privilege determines our condition during revival.

There is nothing unreasonable in the tacit demand that we shall be helpful with those who have been under our influence for months or years. We know this because we feel the demand from within quite as much as from without. If we have been faithful in upturning the soil and laying in the good seed during the quiet months, when revival time comes we are ready to join heartily with the pastor and the other workers in a jubilant harvesting. Even if the ingathering is not abundant, we are not disheartened, because we know that faithful planting for God will bear fruit some time, somewhere. But it is the conviction that we have been half-hearted and indolent that makes some of us so uneasy and "offish" during revival. It is the knowledge that we ourselves are not where we ought to be in Christ, that smites us with helplessness when we try to

tell the young folks how to seek the Saviour. It is the remembrance that at this time or that time we showed ourselves anything but Christlike, which paralyzes our spasmodic revival efforts.

"We cannot help anybody farther up than we stand ourselves." We may know the Bible historically from Genesis to Revelation, we may be able to quote accurately whole chapters or even whole books, but if we have not the spirit of the Bible in our hearts and lives, we cannot give our pupils much spiritual help. We may be regularly and promptly in our places Sunday after Sunday, we may have perfect discipline in our classes, we may be constant in our kindness and attention to our pupils socially, we may urge them unceasingly even with tears to give their hearts to God, but if they see suspicion in the glances we cast on others, if they hear uncharity in our words when we are off guard, if they detect spite or jealousy or self-seeking in our unconscious acts, of how much avail is our Sabbath day punctilio? It is of no avail in revival. We may talk and talk, and urge and urge, but we cannot forget and we know that they do not forget. We see the end from the beginning. We know they will not go to the altar and seek Christ for our asking. And if not, what then?

It is well for us as teachers to make revival a season of heart-probing, of asking ourselves the most searching questions and giving unflinching answers. We will go forward ourselves, and by the grace of God we will be lifted to the place where we shall get a true vision of Christ. Then we shall not have to make desperate efforts to remember that we stand before our classes as living examples of the power of God to strengthen and beautify the human heart and life. We shall be free from that constraint. We shall have freedom, too, when the next revival comes.

Jamaica Plain, Mass.

JOSEPH RABINOWITZ

The Christian Rabbi of Russia

LOUISA A'HMUTY NASH.

THE world is interested in the Zionist movement, with its Conferences, its "Jewish Colonial Bank," and its widely spread associations; but the prophecy must be fulfilled, "The vail must be taken from their faces," "they must look on Him whom they pierced," before they return as a nation to their own land.

A remarkable man, whose whole life was absorbed in trying to lift the "vail," has recently passed away at Odessa. Joseph Rabinowitz was brought up in Kischinew, a South Russian city with 50,000 Jews. A lawyer, a scholar, a lover of his nation, he seemed to live in the soul of the Hebrew language, and founded schools that all might study it.

The Russian persecutions affected him deeply, and he went to Palestine with a view of settling the poor outcasts there, taking with him a copy of the New Testament as a kind of guide-book. While gazing on the historic sites, with a flash came into his mind: "We have rejected our Messiah, hence our dispersion and persecutions!"

He took out the Testament, which became to him a "guide-book" in a way undreamed of. From that moment his

watchword became: "The key of the Holy Land is in the hands of our Brother Jesus."

He was shortly afterwards baptized by Professor Meade, of Andover, Mass., residing at Berlin. This was the signal for his own obloquy from his household, and the anathemas of the Jewish press.

Mr. Rabinowitz succeeded, in 1884, in obtaining government permission to hold religious services in Kischinew. This he never ceased to do till the time of his last illness and subsequent death. Friends in England and Scotland formed a "Rabinowitz Council" to aid him with funds, and the "Somerville Hall" was built, so called after the late Jewish missionary. Outside this building in striking letters appear these words in Hebrew and in Russian: "Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The Rabbi's testimony is further reaching than Somerville Hall. It is well known among the Jews in Russia. Fresh faces are to be seen every Sabbath, and the Rabinowitz tracts are circulated far and near, with their translations both in England and in this country.

His power of illustration was very forcible; his love to Christ a living reality. To his friends he would say, "He is not a creed, a form, a religion; He is our King, our all."

Within the last ten years Mr. Rabinowitz learned the English language, so as to interest his English friends in behalf of his work. He kept himself abreast of current literature and was a wonderful reader of men, though very kind in his judgment of others.

The new task to which he was applying himself was to procure a mission railway car for the extension of his personal testimony and distributing the Scriptures. But this was not to be. While in the Odessa hospital he led one more soul to the Saviour—his last. He is laid to rest in the cemetery of the Israelites of the New Covenant at Kischinew.

"In God's vast world above,
A world of broader love,
God hath some grand employment for His son."

Nashville, Oregon.

THRUST IN THE SICKLE

REV. E. M. MILLS, D. D.

IF two million souls are won to Christ, and twenty million dollars are collected for His cause, no time is to be lost. Every day of the next two years is necessary to gather in all the harvest. Great as are the two undertakings named, they are only part of what should be done. The millions of men, women and children already in the church must be instructed and drilled. A million of dumb, inactive church members must be transformed into witnesses and workers. Gather the money and liberally endow our colleges and seminaries, but do it in such a way that our people will realize the value and necessity of Christian education. Then wealth will continue to flow into the treasuries of our educational institutions in streams of constantly increasing volume. If our pastors make all the use that can be made of these months to impress the duty of proportionate and systematic giving, the twenty millions will be collected; and, what is of far greater importance, such a multitude of splendid giv-

ers will rise up that in the present generation, at least, no worthy cause of the church can lack. Let the new century dawn with the Lord's treasury full and a church so intelligent and consecrated that it will be kept full. To bring this to pass, the instruction from our pulpits must be earnest and constant. How great, then, is the folly of presidents, principals and trustees of colleges and seminaries who have voted, as some have, not to begin work for four or six months yet—work that three full years were not too long to do! Such blindness to a great opportunity in part explains why these institutions are impoverished and unendowed. Many of our colleges and seminaries will in the next two years not only be generously endowed, but will also secure large and devoted constituencies.

This great harvest that waves white for the reaper's sickle will not be gathered without wise planning, much earnest prayer, and mighty effort. Such a vast undertaking will not be brought to accomplishment without the use of means commensurate with it. From a hundred examples I take three to show how certain men have made their part of the Twentieth Century Thank-offering a success. The last dollar of the thirty-three-thousand-dollar debts that had long rested on Albany city Methodist churches has been paid. The presiding elder, Rev. Dr. John H. Coleman, knows how it was done. It took months of planning and working to do it. Sixteen other churches on Albany District have already provided for their debts. Dr. Coleman bought twelve hundred sets of the Twentieth Century Thank-offering leaflets and distributed them among the official members of his district. He convinced the pastors that it was important that the church debt should be paid. He met and conferred and prayed with the members of the various official boards until they arrived at the same conclusion. Who doubts that church debts on other districts would yield to like treatment? Chancellor W. H. Hickman has already secured over a hundred thousand dollars for the endowment of DePauw University, but to get it he has put in a year of the hardest kind of work. The next half million will cost less effort than the first hundred thousand has. A most successful Twentieth Century Thank-offering rally was recently held in Philadelphia. Several of our Bishops made magnificent addresses. But the representative audience that packed that great church to the doors was not gathered by the fame of the speakers. Dr. F. B. Lynch and his helpers had used printer's ink without stint and had sent out fifteen hundred personal invitations. If these Philadelphia brethren had not been so anxious to have a great meeting they might have done as some others have recently done—fail to advertise the rally and then wonder why the people do not come out.

The devotion and self-sacrifice that founded our colleges and built our churches and secured great revivals in time past will give us the victory now. We must not be diverted from the reaping. The harvest may be lost while we are wrangling over the merits of the various kinds of sickles or the skill of the different workmen.

The time of reaping is a time of peril as well as of privilege. A few days of idleness when the fields are white, and the harvest has perished. We have come to the greatest reaping time that our church, yea, our world, has ever known. If we are listless and indifferent in the face of such unparalleled opportunities, the Lord of the harvest will drive us as idlers out of His field. A church too blind to perceive and improve such an opportunity is doomed. Our Lord said, "The harvest truly is great, the laborers are few; pray ye therefore the Lord of the harvest that He will send laborers into His harvest." May He answer that prayer not only by calling other laborers into His harvest-field, but also by making us more diligent and devoted. Thrust in the sickle, for the time is short!

THE FAMILY

MOTHER'S HYMNS

Hushed are those lips, their earthly song
is ended;

The singer sleeps at last;
While I sit gazing at her armchair vacant,
And think of days long past.

The room still echoes with the old-time
music,

As singing, soft and low,
Those grand, sweet hymns, the Chris-
tian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts
of triumph,

Or loud-toned trumpet's call,
Bidding the people prostrate low before
Him,
"And crown him Lord of all."

And tender notes, filled with melodious
rapture,

That leaned upon His Word,
Rose in those strains of solemn, deep
affection,—
"I love Thy kingdom, Lord."

Safe hidden in the wondrous "Rock of
Ages,"

She bade farewell to fear;
Sure that her Lord would always gently
lead her,
She read her "title clear."

Joyful she saw "From Greenland's icy
mountains"

The gospel flag unfurled;
And knew by faith "The morning light
is breaking"
Over a sinful world.

"There is a fountain"—how the tones
triumphant

Rose in victorious strains—
Filled with that precious blood, for all
the ransomed,
"Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long
since folded,

Safe in God's fostering love,
She joins with rapture in the blissful
chorus
Of those bright choirs above.

There, where no tears are known, no
pain, nor sorrow,

Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The "Lover of her soul."

— Boston Journal.

Thoughts for the Thoughtful

The winter winds may flush
With gems the sweetbrier bush;
And build their temples white
Where gentians swung to the light.
I shall be satisfied
With love God hath supplied.

— Arthur E. Smith.

Life strikes many an unheeded, prophetic
little note. A word, a trivial happening,
gives hint, like a theme in music, of some-
thing that is to be more or less recurrent all
the way along.—A. D. T. Whitney.

They know little of their own wants and
emptiness who are not much in prayer, and
they know little of the greatness and good-
ness of God who are not much in praises.
The humble Christian hath a heart in some
measure trained to both. He hath within
him the best schoolmaster, who teaches him
how to pray and how to praise, and makes
him delight in the exercise of them both.—
Robert Leighton.

"Mahanaïm" is still the name of every
place where a man who loves God pitches
his tent. We may be wandering, solitary,
defenceless, but we are not alone. Our fee-
ble encampment may lie open to assault,
and we be all unfit to guard it, but the

other camp is there too, and our enemies
must force their way through it before they
get at us.—Alexander MacLaren, D. D.

"Son of man, prophesy to the bones."
God says, "Do what you can; bare, white,
and glistening though they be, preach; roll
away the stone of do-nothingism and mere
lamentation, and then trust Me for the
quickening breath."—John McNeill.

You know of course what a corn on the
foot is—the boot rubs it, and nature throws
out a shield of hard skin, which we call a
corn; and the tender flesh is under the corn.
There have been things in my life that fret-
ted and worried me, and I seemed to throw
out a little corn, and was strong and hard,
and bore up like a martyr, like a hero.
But I learned that that was not the sweet-
est way. I was running away from God's
will whenever I had a chance, and evading
it. I have learned better lately—just
quietly day by day to let God's will play
upon my heart, not running from it, not
hiding from it, but taking it.—Rev. F. B.
Meyer.

"Pray ye that your flight be not in the
winter." Is not this a figure of our Heav-
enly Father's way of dealing with us? The
trouble has come; the need for flight, the
threatening enemy. The host has encamped
against us. But the flight has not been in
the winter. Love has laid her hand upon
the trouble and softened it in some way.
Somewhere mercy has left her footprints.
In something about it there has been a
gleam of summer. Some little rift has
shown us the blue sky overhead; some little
flower has breathed its sweetness, and there
has been some singing of birds. At the
time it seemed all at its worst; but now you
trace the tenderness that timed the flight.
It was not in the winter. And so in afflic-
tion—there always comes some token of
love that greets you with its quiet whisper:
It is the Lord.—Mark Guy Pearse.

The raw material of the religious life is
the distinction between right and wrong.
He that hath that, has the stuff to make a
religion out of. He that hath not this dis-
tinction, sharp and clear and bright and
sensitive, hath not the elements of the re-
ligious life. Be true to that distinction;
follow its leadings, accept its conclusions,
and the inevitable logic of life draws one
into the presence of the living God. Lose
it, let it grow dim and dull and blunt, and
not all the evidence of all the apologists can
make even the existence of a God a credible
hypothesis. For to him that hath the moral
insight, religious faith shall be given; from
him that hath not the moral purpose, the
religious assurance that he seemeth to have
shall be taken away.—PRESIDENT HYDE,
in "God's Education of Man."

The light falling from the heavenly shore
hath lent a soft radiance to man's earthly
life and thought. Handel tells us that
when he wrote the "Hallelujah Chorus"
he saw the heavens opened and all the an-
gels and the great God Himself. When
death robbed Tennyson of Hallam, his
friend, the poet took up the harp of life
and, looking toward the immortal realm,
music of unwonted sweetness stole over the
world. Dying at last, he passed away to
the music of his own requiem. But the
vision splendid hath not simply lent a new
sweetness to music. Because man is to live
again, he hath hastened to double his cult-
ure and purify it, to double his art and re-
fine it, to ennoble his laws, to expel coarse-

ness from his literature and make it divinely
beautiful. The immortal outlook has
given man all great art, all great work, all
great character. For man goes singing,
weeping, aspiring, praying through life,
journeying not toward a grave in the grass,
but toward a statelier Eden. When the lit-
tle child, the sweet mother, the poet or
statesman falls asleep, should we look up
with Dante we would see "a divine
chariot sweeping through the heavenly
confines, its pathway well-nigh choked
with flowers."—NEWELL DWIGHT HILLIS,
D. D., in "Foregleams of Immortality."

My life is long—not so the angels say
Who watch me waste it, trembling whilst they
weigh

Against eternity my lavished day.
My life is long—Christ's word is different;
The heat and burden of the day were spent
On Him; to me refreshing times are sent.
Give me an angel's heart, that day nor night
Rests not from adoration its delight,
Still crying, "Holy, holy!" in the height.
Give me the heart of saints, who, laid at rest
In better paradise than Abraham's breast,
In the everlasting Rock have made their nest.
Give me Thy heart, O Christ! who thirty-three
Slow years of sorrow countedst short for me,
That where Thou art there Thy beloved might
be.

—Christina Rossetti.

DR. PRESTON'S PRESCRIPTION

MRS. SUSAN M. GRIFFITH.

IT was Dr. Preston's office day, and the
examining and prescription rooms had
been unusually full up to his hour for
closing, which was four o'clock. He had
listened to complaints until his heart,
drawn upon as it was for sympathy, fairly
ached, and his head buzzed with the
knowledge of the manifold woes of suffer-
ing mankind. It was with a long-drawn
sigh of relief, therefore, that he heard the
little clock strike the hour of his release
just as he was bowing his last patient from
the door.

"Over for today, Tom," said he to the
colored man who attended to his office and
waited upon him generally. "You may
sweep up and close the doors and windows,
and I'll take a turn among the roses and
see if their fragrance won't take away the
scent of these intolerable drugs. I do get
so tired of them;" and the doctor retired
to an inner apartment to wash and brush
up in order to make his floral visit.

Now the doctor's house adjoined his
office, and was connected with it by a long
arbor covered with grape-vines. The arbor
had a door leading out into the delight of
the doctor's heart—a beautiful little rose-
garden full of the rarest and loveliest
specimens. There was the beautiful Gold
of Ophir with its yellow petals suffused
with coppery-red, the grand old Mareschal
Nell, the Mary Washington, the Catharine
Mermet, the Viscountess Folkestone with
its delicately tinted leaves lustrous as satin,
the Queen, the Perle des Jardins, and a
host of others too numerous to mention.
Suffice it to say that there were roses every-
where—pink and crimson and yellow and
white ramblers climbing luxuriantly over
dainty trellises and old trees whose dead
branches had been lopped off; and there
were the bedding roses, all decked in their
wonderful bloom and filling the air with
their fragrance. Among these treasures
the good doctor spent the most of his spare
time, digging around the roots, training

the tenorils, picking off worms and bugs and sprinkling with the hose, and it was here that he came after his weary day of office work to breathe in their fragrance and, perhaps, to pluck one to wear on his breast.

He had but just begun to fairly enjoy himself when Tom came shambling through the arbor, and, touching his hat apologetically, said: "Beg pardon, sah, sho', but de lady am not to be denied, sah. She am a big-bug, sah, and tink de worl' is made foh her, I s'pect. I reckon yo' hab to come in, sah, and prisscribe foh her, sho'. She's done sot on habin it, and — and she's Miss Arlington, sah. I reckon you-all knows her."

The doctor's smiling face clouded over ominously. "Tom," said he, severely, "has my sign been tampered with?"

"No, sah, not as I knows on, sah."

"Well, isn't it after four o'clock?"

"Four o'clock?" with a chuckle. "Why, boss, de clock done strike mos' half an hour ago. Oh, yes, sah, it am four o'clock sho'."

"Then you know it is after office hours. What do you mean by admitting a patient at this time of day?"

"Dunno, sah. I reckon she done admit herself. I tol' her you done shut up foh today, but she brush me aside as if I was a fly, and whisked in and sot down like as if she'd done come to stay. Seem's if dar wan't nothin' to do, sah, but to come and tell yo'. Beg pardon, sah, sho'."

Dr. Preston was indignant. Miss Arlington's case was not unknown to him, although he had never prescribed for her. Almost every other physician in the city had done so, however, and from the remarks he had heard them make in regard to the case, he had no wish to undertake it. Dr. Preston was a conscientious man and had no desire to collect long bills for unnecessary treatment, for it was well known that there was really nothing the trouble with Miss Arlington, that she was simply ill in imagination only, and that the doctors helped her to support the idea for the money that was in it, she being possessed of great wealth and her own mistress. If any of them had scruples about it they certainly had not the courage and unselfishness to enlighten the lady, who was nursing imaginary invalidism to the exclusion of everything good and useful in life. Dr. Preston considered treatment under such circumstances to be a mischievous thing, and had declared that if Miss Arlington ever came to him he should strive to cure her with the truth. His opportunity had now come, and being possessed of a resolute, determined and independent sort of mind, he felt that he must embrace it, although it had come to him out of office hours. In some convincing way he must try to make Miss Arlington see that her sickness was of the soul instead of the body.

He, therefore, walked into the presence of the fashionably dressed lady who was half reclining upon the sofa holding in one hand a bottle of smelling-salts while with the other she pressed against her left side. Stopping before her, he said, abruptly: —

"I presume every doctor in town has allowed you to think that you have a serious heart difficulty, Miss Arlington?"

"Oh, indeed they could not hide the truth from me," she replied with a gasp.

"It is too evident. Every symptom is so emphatic. No physician can do anything but relieve. I am well aware of that, myself, and in that they agree; I have tried them all."

"Excepting me," said the doctor with a grim smile. "I am a last resort."

"You are not to understand that in giving the preference to other physicians I have underrated you," was the quick reply. "Your reputation, Dr. Preston, is beyond question."

"But if I should tell you that you have as sound a heart as I have, and that I can cure you of your troubles in a short time if you will follow what I say, you wouldn't believe me!"

The young lady gave him a startled look. "No," she faltered in a low tone, "I don't see how it could be possible to believe such a statement against the united testimony of all the others."

"Humph!" The doctor dragged up a chair and sat down facing his patient, and looked at her steadily without saying a word for as much as a minute. He did not touch her pulse, or examine her tongue, or ask her a single question. He simply looked at her. What he saw was a handsome lady of twenty-two or three years, dressed with exquisite taste, with a restless, worn look on her face, a drawn, dissatisfied droop to her mouth, and a dull, expressionless, uninterested look in her fine eyes.

"Well," said he at last, "I agree with my brother physician in saying that you have heart trouble; but I disagree with them in believing it incurable. But if I write you a prescription, how do I know but you will toss it out of the window? I promise you the medicine will not be palatable."

Miss Arlington put on a look of offended dignity. "I am not a child," she said, coldly, "and I am a good patient."

"No, and I shall not treat you as one," said the doctor significantly, "I will not tell you that you are not ill; you are, but you are ill in soul instead of body. There is a Physician for that; you know His name — I am going to refer you to Him. He was never known to lose a case yet. And I am going to write you a little prescription that you can fill at your own home. The only thing I ask of you is that you will thoroughly try my prescription and the Physician I recommend." And, tearing a leaf from his prescription book, he rapidly wrote a few lines.

"There," said he, with his own pleasant smile, "I'll venture to affirm that if you take this religiously without giving way to the bad, bitter taste, you'll be a well woman in less than three months;" and without waiting for an answer he thrust the bit of paper into her hand and politely bowed her out.

Miss Arlington went home in a very thoughtful mood. What did this singular doctor mean? Was it possible that he believed in faith healing, and had directed her to go to Jesus to be healed? She eagerly sought her own room and, opening the prescription, read: —

"Away from self continually look;
Feed your starved mind on God's own
holy Book;

Live for your neighbor's good, as far as in
you lies,

And make of life a Christly sacrifice."

With an angry exclamation she crushed

the bit of paper in her hand and thrust it from her. "Does he mean to insult me?" she asked herself, indignantly. Does he mean to imply that nothing ails me? that my troubles are spiritual ones? I really never was so angry in all my life, and the worst of it is, I actually believed in him. Oh, dear! whom can you trust? Really, Dr. Preston, you have taken a good deal upon yourself. I do not pretend to be a Christian, but I don't regard myself as a starved soul at all. How does that miserable little verse read? I wonder if it is a specimen of his own brilliant composition."

Raging inwardly, she hunted up the offending bit of paper and read it over. Then she sat down with her hat still on and the verse in her hand and remained for a long time wrapped in silent thought.

"He said the medicine would be bitter," so her mind ran, "and it is, for I see what he means. He wants me to know that I am wasting my life nursing imaginary ills; and — and I don't know why, but he has almost made me believe it already. And I promised I'd take the medicine. I wonder what he'd say if he knew that I did throw it away?"

"Live for your neighbor's good, as far as in you lies."

Why, what good have I ever done any one but myself? What soul have I ever tried to comfort or help? Why, I am not fit for anything like that. And — how much has he done? Wonders, of course. Everybody recognizes him as a humanitarian. And — well, I might do wonders, too, if I would.

"And make of life a Christly sacrifice."

Oh, I can't do that, Dr. Preston. I can see what a Christly sacrifice would be, but I am not Christly. I have often talked of the duties of Christian people, and I have money and time and influence. If I were a Christian" —

Two weeks after this, Dr. Preston was sitting in his office busily writing directions to go with certain little phials and packages of medicine, when a light foot-fall scounded upon the threshold of the open door, and he looked up to see Miss Arlington standing before him accompanied by a delicate looking little girl. But it was not the Miss Arlington of two weeks ago. The eyes, indeed the whole face, had changed in expression. There was a smile on the parted lips and a flush on the cheeks. The step was buoyant and the voice briskly energetic.

"Good-morning, Dr. Preston. Behold the result of your prescription," she said, gaily, seating herself and her little charge upon the sofa.

"I ought not to be astonished, but I am," he said, coming forward and standing respectfully before her. "I believe you told me the truth. You are a faithful patient."

"Thank you," said she, very earnestly and humbly. "I do not mind telling you that I did find the medicine extremely bitter. I could hardly bring myself to take it, but I had promised, you know, and it did me a world of good. I feel that I have much to thank you for. My soul needed healing from the Great Physician, and you recommended Him to me. Dr. Preston, I thank you for being true to

Christ. In doing so you have saved my life in a spiritual sense."

"Out of self and into Christ," said the doctor softly; "that's a lesson we all have to learn, isn't it? Pity we are so long doing it. Miss Arlington, if God has graciously allowed me to do anything to assist you to become a helpful, loving, Christly woman, He has bestowed a very high privilege upon me. And now may I ask who this little lady is? She is not as well as I should like to see her."

"She is greatly the object of my coming here today," said Miss Arlington in a low tone. "This is a distant cousin of mine who has been afflicted for three years from the effects of a fall. I had her sent to me from the far West. I ought to have sent for her before, but I could not see it to be my duty until I began to try your prescription to look away from self and live for my neighbor's good. Then I thought of her at once. She is to live with me and be my little sister now, and together we are to learn to do all manner of good things. I rely upon you, Dr. Preston, to put me in the way of being helpful. Your profession is the very door of benevolence. You have awakened an appetite for action in me; now you must try to satisfy it."

"I shall be delighted to introduce you to the banquet," said the doctor, with sparkling eyes. "I can give you a thousand things to do. But first we must see after this little lady and get her to looking like one of my red roses instead of so much like a lily."

Perhaps you have some idea of the grand character Miss Arlington became in the years which quickly followed each other. How, under the leadership of this Christian physician, she became a friend to the friendless, a benefactor to the poor, and a well-known and most welcome visitor at the hospital. But you may possibly be a little surprised to know that she became the wife of one of our frontier missionaries, and consecrated herself and her property to the service of Christ in enlightening the dark and ignorant regions of the great Northwest. And in doing this don't you think she lived out Dr. Preston's prescription to the letter, and has made of the body as well as of the soul a living and Christly sacrifice? I am sure I do.

Cleveland, Tenn.

"My Way"

IT is strange how many persons—usually sensible and well-meaning persons—consider those two little words a sufficient reason for almost any style of behavior. Have they made some uncalled-for criticism or unkind comment? The sole excuse is, "Well, I might as well say it as think it; I always speak my mind; that's my way." If some gift or kindness has been received with scant courtesy we are informed that the giver "need not have felt hurt; it isn't my way to make a fuss over things." Are strangers to be sought out? "It isn't my way to run after new people," seems to remove all sense of responsibility.

If "my way" lies athwart other people's privileges, or over other people's feelings, or quite away from the path of duty, the fact that it is "my way" appears to be counted a perfectly legitimate reason for pursuing it. It need not be a carefully considered course nor one accepted from force of conviction, it needs only to have that little personal pronoun before it to be gravely offered as a rea-

son for doing or leaving undone. Unless our way is a good way, a wise and considerate one—Christ's way—we have no right to it. — *Wellspring*.

AN ORDINARY LIFE

SARAH E. FISHER.

THERE was, last year, at the Art Club, a painting which appealed to me so strongly that I cannot forget it. It was simply the head of an old woman, poor, wrinkled, and bowed; her face was stamped with sorrow, and yet there was great beauty and strength in the uplifted gaze. One could fancy the lips moving in prayer, "Thy will be done!" To my surprise, it apparently received but little notice; I spoke of it to several who had not seen it at all. It was so ordinary in type that it demanded less attention than others. To me it was one of three pictures only that I remember there.

An ordinary woman,
An ordinary wife,
An ordinary mother,
An ordinary life.

Ordinary methods for things both great and small.

Why should such a woman be ever missed at all?

An ordinary husband,
An ordinary home,
Ordinary children,
Yet she never cared to roam

From all the petty duties of the plain and common day,

In living out a common life in the ordinary way.

Ordinary longings,
Ordinary fears,
Ordinary heartbreaks,
Ordinary tears;

Ordinary wrinkles and the thin hair touched with snow,

Showed the ordinary troubles of the form now bended low.

An ordinary illness,
Death's ordinary call;
The ordinary mourners,
And the ordinary pall.

The ordinary grieving o'er the mother's vacant place,

And the ordinary longing for her ordinary face.

An ordinary story,
On this ordinary earth,
But the ordinary spirit
Heard in its celestial birth,

As the heavenly portals opened, the welcome of the Son:

"Dear ordinary mortal, thy work has been well done!"

Boston, Mass.

"THE JOY OF THE SECOND-BEST"

"I AM just beginning to enjoy this dress," said a friend, the other day, looking down at her trimly-fitting gown. "It has always been my best, and I have had it more or less on my mind whenever I wore it. Now it is my second-best, and I can do pretty much what I please in it."

"But won't you enjoy it still more when it is an old dress, and you can do exactly what you please in it, instead of 'pretty much'?" I asked.

"No—o," answered my judicious companion, "it will be shabby by that time. The joy of the second-best is that it is still fresh and attractive. It isn't the dizzy

height of the best, but it is far above shabbiness. It is the golden mean. I'm sure Agur was wearing his second-best raiment when he recorded his famous prayer, 'Give me neither poverty nor riches.' It has such a philosophic, moderate, sagacious, second-best sound!"

We all laughed at her way of putting it, but we each knew what she meant. Theoretically, of course, we all want the best. If we had no best dress, no best china, no best parlor furniture, we would doubtless feel unhappy and ill-used. Yet who that loves a best china dinner-set can thoroughly enjoy a dinner given with it where the inevitable dish-washing may cost a cup or platter, if not more? And though we enjoy the proud sensation of being attired in a handsome new gown, it cannot be denied that the collar is a trifle stiff and the danger of soiling its freshness cannot altogether be banished from one's consciousness. A roomful of people all dressed in their best is a fine sight, but such assemblages need a sprinkling of second-best gowns to enliven the occasion. "I never wear a new dress to church for the first time," said one pious woman, "because I cannot help wondering whether it will crease when I sit down;" and this subtle self-consciousness spoils social intercourse as well as spiritual growth. We never think of the truly great people of the world in their best clothes. Shakespeare, the consummate master of human nature, even went so far as to leave his second-best bedstead to his wife. He has been censured for it by the ignorant; but he knew, no doubt, that it was the most comfortable bed in the house.

"I always mean to sit in my parlor," confessed a careful housewife, "but the newness is all worn off of the library chairs, and the rug is one we don't have to be choice of, so John and the children prefer to sit there instead. I think we ought to sit in our parlor, but the atmosphere of the library is too attractive to resist." It was the soothing atmosphere of the second-best; and the majority of families, like hers, prefer the room where it abides. The best drawing room is the climax of the house, and the proper thing to have; but the happy freedom of home clusters round the second-best.

And it is so, too, with the mind. We desire to reach the best here also; but it cannot be denied that it is a strain to stay on the heights. We do our utmost, with struggle and effort; but not until the point is reached and passed, and becomes our second-best, do we really enjoy it as an abiding-place. It is the familiar quotation, the one with the gloss worn off, that we love the best and use the most. It is the companion whose mind we have measured (as far as the unexpected can be measured) who suits us the best. A too superior intellect stimulates us, but gives us the feeling of being on tiptoe with it, and exhausts us accordingly. Such high friends we revere; they influence our lives; they have a place by themselves. But the friend we most love—whisper it gently, yet it is true—is the friend who has bored us more than once, and who is restful accordingly.

The joy of the second-best, however, as our wise young woman remarked, is "far above shabbiness." It has no lack of self-respect, no love of vulgarity in it. It must have been the best, to begin with. The careless, shabby, slovenly liver never knows any such point. It takes a moderate, wise, thoughtful soul, thoroughly careful of the best, to appreciate the relaxation of the second-best, and to cease to enjoy it when it crosses the line of the shabby. "Happiness is seated in the mean" is the wise old saying, and in its half-dozen preg-

nant words lies the whole philosophy of the second-best. — PRISCILLA LEONARD, in *Interior*.

DO YOU REMEMBER?

When dear friends, long by distance parted,
Meet once again to count the vanished years,

What joy is theirs, what eager, happy greeting,

What tender laughter, trembling close to tears!

How, stilled at last

The joyous tumult, fondly to the past

Their thoughts are turned; and, deep in converse, they

Sit quiet, while with beaming looks they say,

"Do you remember?"

I think 'twill be so when the morning,

The new world sunrise, melts the mists of this,

And loved, familiar faces throng about us
While we stand rapt and lost in purest bliss.

"What! you are here?"

And you, old friend! And you, long lost and dear!"

And turning, radiant as a child at play,

To one and to another we shall say,

"Do you remember?"

—MARY HOWE TOTTEN, in *Christian Register*.

W. H. M. S. NOTES

— Ten years ago there was not one deaconess at work under the Woman's Home Missionary Society. Now there are over 250 deaconesses and upwards of \$300,000 of property.

— A fine addition to Sibley Hospital has been begun which will more than double its capacity. This hospital is the training school for nurse deaconesses, allied with the Training School of the W. H. M. S. in Washington, D. C.

— Home missionary work is a feeder of foreign work. In one of the Industrial Homes of the South under the care of the W. H. M. S. there is a band called "Friends of Africa," which has already sent four workers out to the Dark Continent.

— The Medical Mission in the North End of Boston is a power for good among the foreigners of that part of the city. A lad of the mission, who five years ago could not speak a word of English, has recently entered the Boston Art School. Several mission boys entered Harvard this year.

— The *Western Advocate* characterizes the managers of the W. H. M. S. as "incomparable diplomats." In support of this it instances the location of the deaconess mother-house — the Lucy Webb Hayes Training School at Washington, D. C. Connected with this is Sibley Hospital, and Rust Hall will soon be added.

— The W. H. M. S. is carrying the Gospel into the mining regions in some parts of our country with zeal and earnestness. In the coke regions of Pennsylvania a Bohemian Bible-reader is employed. The work is not pleasant, but it greatly needs to be done, and the workers have reason to be much encouraged.

— An attractive and interesting young girl in Watts de Peyster Home at Tivoli, N. Y., was rescued in one of the mining towns of Pennsylvania from a sad fate by one of the deaconess workers of the W. H. M. S. She is rapidly growing into a lovely Christian young womanhood as one of the wards of the Society.

— A new building for Bethany Hospital in Kansas City, Kan., is projected. It will cost about \$60,000, and will be the gift of

Rev. T. H. James, a member of the Northwest Kansas Conference. This hospital is allied with the W. H. M. S., and will prove a help in the training of nurse deaconesses who enter Fisk Training School, also in Kansas City, Miss Mary Pegram, superintendent.

— The Twentieth Century Fund attempted by the W. H. M. S. has at least a good beginning in the \$35,000 already raised. It is hoped to increase this amount to at least the \$200,000 asked for. This should not be difficult. Friends meditating gifts on the annuity plan should make haste to put them in during the coming year. Doubtless the money will be applied on the pressing building enterprises, and thus legitimately come under the laws governing the Fund. All donations to new work undertaken by the Society come under this head. Large gifts as well as small are needed at once for Rust Hall. Write to Mrs. Jane Bancroft Robinson, 425 Cass Ave., Detroit, Mich., or to Mrs. Delia Lathrop Williams, Delaware, Ohio.

BOYS AND GIRLS

LITTLE SPONGE CITY

ANNIE HAMILTON DONNELL.

IT was a big, soft, round sponge, but how Virginia didn't like it! She said it made her cross to see it up there on the shelf waiting to wash her face when it knew per-cisely well that she didn't like to have her face washed! Of course she didn't cry — Virginia was ten minutes of six years old — but she let her face get into wry twists and sometimes she groaned.

"Horrid old sponge! Take it away, mamma Nan, please!" she pleaded. "I'd rather you'd wash my face with the hose, I would, honest truly!"

That made mamma laugh, but she kept right on polishing the little, round, cross face. When it was all done she washed the sponge and squeezed out all the water.

"Now, we'll have our story," she said, briskly. Virginia was in her little pink nightgown and the face-washing and the story were preliminaries to going to bed.

"Oh, yes'm, we will," murmured Virginia, contentedly, snuggling up to mamma in the big "cuddle-chair." That part of going to bed she liked!

"What you goin' to tell it about tonight, Mamma Nan?"

"This," and Mamma Nan held up — the sponge!

"Why-ee!"

"Yes, my dear, I'm going to see if I can't make my little scowly girl like this poor little sponge better."

"Well, but you can't, an' that's the honest truly truth, so you mustn't be disappointed, mamma."

Virginia nodded her head decidedly.

"Not if I say it used to be a little city down under the sea, and all these little tunnels through it were the streets the people lived on, and when they wanted their dinners or suppers all they had to do was to help themselves out of the water that filled the streets?"

"Mamma Nan-Stacy-Tuttle!"

Virginia un-snuggled and sat up very straight and astonished.

"Honest truly now?"

"Honest truly now!" laughed Mamma Nan. "If I tell you about that, can't I make you like the sponge a little?"

"If it's a city an' there's streets an' folks

— yes'm, you can," Virginia said, promptly. "Now tell."

She reached out for the sponge and examined it curiously.

"They're funny streets," she murmured.

"And they were funny 'folks' that lived on them, dear — *such* funny folks! They hadn't any arms or legs or eyes, or even mouths! You wouldn't have known they were 'folks' at all. You'd have thought they were just a slippery, slimy mass — not a bit pretty or attractive."

"Why-ee!"

Virginia made a wry face just as if the sponge was washing it.

"But they were alive, and they lived in little Sponge City and hunted for their dinners in the watery streets. And there were other cities all around them under the sea, some of them a good deal more curious and beautiful than this one."

Mamma Nan stopped and looked down into the mystified little face.

"You see, dear," she added, "the little inhabitants of Sponge City were next to the very lowest forms of animal life, and really about all they could do was to eat their food in some queer, strange way — that was the extent of their education!"

Virginia smiled absently. She was turning the sponge over and over on her hand.

"The little city is pretty if the folks weren't," she said. "I shall like it now, Mamma Nan. You may wash my face all over again as well's not."

And when Virginia went to bed she carried little empty Sponge City with her!

Kent's Hill, Me.



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THE SUNDAY SCHOOL

First Quarter Lesson III

SUNDAY, JANUARY 21, 1900.

LUKE 3: 1-17.

REV. W. O. HOLWAY, D. D., U. S. N.

THE PREACHING OF JOHN THE BAPTIST

I Preliminary

1. GOLDEN TEXT: *Prepare ye the way of the Lord.*—Luke 3: 4.

2. DATE: A. D. 26; summer.

3. PLACE: The wilderness of Judea, on the borders of the Dead Sea, and near the mouth of the Jordan.

4. PARALLEL PASSAGES: Matt. 3: 1-12; Mark 1: 1-8; John 1: 19-34. The peculiarities of Luke's account are his exact statement of those who held official position at the time (verse 1); a fuller account of John's ministry; and a description of the expectations prevalent at that time among the people.

5. HOME READINGS: Monday—Luke 3: 1-9. Tuesday—Luke 3: 10-17. Wednesday—Malachi 4. Thursday—John 1: 15-28. Friday—Matt. 3: 1-12. Saturday—Eph. 4: 25-32. Sunday—Isaiah 40: 1-8.

II Introductory

While Jesus was spending the years which preceded His public ministry in the humble workshop of Nazareth, there was growing up in an obscurity even more profound—in the wilderness of Judea—one whom, though allied to Him by kinship, He had never met, but who was destined to play a most important part in preparing the way before Him. John the Baptist was born about six months before Jesus. From his youth up "the hand of the Lord was upon him." He grew to manhood apart from men in the wild region west of the Dead Sea. No fermented liquors passed his lips; no razor came upon his head (Num. 6: 1-21). In this ascetic seclusion he communed with God and with his own heart, and heard the words of prophets and of holy men, "not," says Pressensé, "from the freezing voice of a scribe, but directly, as if they sounded for him alone. His austerity was no rule, no self-imposed observance; it was the very expression of his deep spiritual life. He wrapped himself in a rough mantle of camel's hair, and fed on locusts and wild honey, only because the great thought which absorbed him left no room for minor considerations." Meantime the outside world waited to hear some voice powerful enough to startle it from its sins and degradation. It was sunk in atheism and wickedness of every kind. The picture is darkly drawn by St. Paul in the first chapter of Romans, but not too darkly, if we accept the facts of contemporaneous history. When, therefore, the word of God came to John in the wilderness, and he came forth to preach repentance and predict the coming kingdom, he did not lack for an audience. Multitudes flocked to hear him, from every part of the land. To every class he taught the same lesson of repentance in the specific forms appropriate to each. Soldiers and publicans, Pharisees and Sadducees, were instructed, each in turn, what "fruits meet for repentance" they were to bring forth.

So powerful was the impression produced by the preaching of John and by the stern sublimity of the man himself, and so uni-

versal was the gathering of the people to him, that the question began to be mooted in men's minds whether this strange and mighty prophet might not be the expected Messiah. This doubt was soon resolved by the explicit testimony of John himself. One mightier was coming after him, to whom he was unworthy of performing even the slave's office of unloosing His sandals. He was to be the agent in a baptism far transcending that of water—a baptism "with the Holy Ghost and with fire." He would winnow the grain and garner the wheat, but the chaff would not escape on the wings of the wind; it should be burned in an unquenchable flame.

III Expository

1. In the fifteenth year of the reign of Tiberius Caesar—strictly, the thirteenth year of his real "reign." Luke reckons in the two years of Tiberius' co-regency with Augustus. Pontius Pilate being governor—his first year; he held the office ten years. Herod—Herod Antipas, son of Herod the Great. He ruled for more than forty years. Tetrarch—literally, a ruler of a fourth part of a country. Galilee and Perea constituted Herod's domain. In Mark 6: 14, he is called, by courtesy, "king." Philip—Herod Philip ruled for thirty-seven years. Cesarea Philippi was named after him. He married Salome, the daughter of Herodias. His domain lay northeast of Palestine. Lysanias—of whom nothing is known. Abilene was northwest of Damascus.

2. Annas and Caiaphas being the high priests—R. V., "in the high priesthood of Annas and Caiaphas." Annas had been deposed by one of the Roman procurators, but by Mosaic law he was still in office. The word of God came—"the usual formula for the divine commission of the prophets" (Jer. 2: 1; Ezek. 6: 1). John the son of Zacharias—called "the Baptist" by Matthew and Mark. He was the son of Zacharias and Elisabeth and was related to Jesus—his mother and Mary being cousins. For the remarkable circumstances connected with his birth see Luke 1. In the wilderness—"mainly, as appears from the next verse, the Arabah, the sunken valley north of the Dead Sea—el Ghôr—"the deepest and hottest chasm in the world" (Humboldt), where the sirocco blows almost without intermission" (Farrar). "A more frightful desert it has hardly been our lot to behold" (Robinson).

3. Came into all the country (R. V., "region") round about Jordan—practically unpopulated, but John populated it, drawing the people in swarming multitudes from towns and cities to himself. Preaching the baptism of repentance—baptism by water as the symbol and pledge of a true change of heart. "The fundamental idea" in the original word for "repentance," says Dr. Abbott, "is not so much sorrow as a change—a change, however, be it observed, not merely of conduct, but of the thinking and immortal part." For the (R. V., "unto the") remission of sins—resulting in forgiveness, cleansing, restoration to the Divine favor.

4. Written Esaias (R. V., "Isaiah").—See chap. 40: 3-5. The voice of one crying—or, "Hark, one crieth." Wilderness.—"The wilderness is metaphorically the barren waste of the Jewish life in that day (Isa. 35: 1)" (Farrar). Prepare ye (R. V., "make ye ready") the way of the Lord.—His way is paved by penitence. Make his paths straight—offer Him a direct entrance, with no selfish zig-zags or side curves, to the citadel and throne

of the heart. To bring this about is the duty of every gospel herald or preacher.

5, 6. Every valley shall be filled.—These details recall the usual neglected condition of Oriental roads, and the numerous historical instances of their compulsory and speedy "improvement" when some dignitary was about to travel over them. All flesh shall see the salvation of God.—"The general meaning of the prophecy is that no obstacles, whether they arose from depression, or power, or pride, or cunning perversity, or menacing difficulties should be able to resist the labors of the pioneers and heralds of the kingdom of God. When the mountains of earthly tyranny and spiritual pride are leveled, the view of God's saving power becomes clear to all flesh" (Farrar).

7. To the multitude.—All Jerusalem and Judea had gone out to hear John preach (Matt. 3: 5). Generation of vipers—R. V., "offspring of vipers," that is, malicious, deceitful and deadly. According to Matthew's account these words were addressed to the Pharisees and Sadducees. Schaff traces a connection between this epithet and that of "the seed of the serpent." This, he thinks, would be appropriate language for John to use towards the future murderers of the Messiah (who should "bruise his heel"). Abbott believes that the Pharisees and Sadducees were willing to be baptized but not to repent; "they were ready for a new ceremonial, but not for a new life. They are characterized as 'offspring of vipers' in contrast with their ancestral pride as children of Abraham." Who hath warned you—*you*, of all classes. He plainly distrusts the sincerity of their motives. To flee—to show such eagerness to escape from. The wrath to come—God's wrath to be revealed in punishment; not an ebullition of anger, but a deliberate purpose. That the forerunner of the Messiah would warn of impending wrath, was foretold by Malachi (3: 2; 4: 5). That some terrible display of divine judgment would precede the inauguration of the kingdom of heaven, was generally believed. John here announces the doom of the Jewish nation as a part of the coming wrath (Schaff, Alford and others).

8. Bring forth therefore—since you profess to be eager to escape the wrath. Fruits worthy of repentance—the hu-

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mility of spirit, the renunciation of sin, the amendment of life, which are the appropriate results, or products, of one baptized unto repentance. Make the "tree" good, and then the "fruit" would be good. **Begin not to say.** — Renounce the false trust which you have clung to so long — the persuasion that your Abrahamic descent will entitle you to a seat among the saved in the coming kingdom. No mere accident of birth will avail. "This was the Jewish boast, the Jewish error. John's preaching went to the heart of the matter" (Schaff). **God is able,** etc. — So far from the privilege of belonging to the lineage of David conferring upon them exclusive rights, they were to learn that God was able to change the insensate stones that lined the shores of the Jordan into the children of Abraham to take their places as heirs of the promise. This emphatic language is explained in two ways: either as a reference to the spiritual seed of Abraham; or a hint that from the ranks of the despised and downtrodden would come those who, because of their faith, would be recognized as the true seed of the patriarch.

9. **Now also** (R. V., "even now") — even while he spoke. **The axe is laid unto the root of the trees.** — The "fruit" above suggests the tree, and imminent "wrath" the ready "axe." Every unfruitful tree — every unrepenting soul — is menaced with instant destruction. No mere profession will avail. The "good fruit" spoken of is "the fruit of the Spirit," love, joy, peace, etc. See Gal. 5:22, 23. **Cast into the fire.** — Fruitless trees will not be allowed to stand; they will be cut down by some severe judgment and become fuel under the divine wrath. Our Lord afterwards used a fruitless fig-tree to typify the Jewish nation (Luke 13:6), and, withering under His rebuke, its fate prefigured the coming doom of that people.

10, 11. **What shall we do, then?** — R. V., "What, then, must we do?" He answereth. — His answer shows that he had not yet himself beheld "the Lamb of God which taketh away the sins of the world." Hence his reply differs from that of Paul to a similar question — "Believe on the Lord Jesus Christ." The Baptist contents himself for the present by teaching unselfishness and brotherly love as the fruits demanded. **Two coats** — two tunics, or inner vestments. He does not enjoin a more scrupulous attention to religious ceremonies, but bids each in his own sphere of life, who had more than was needed, to contribute to the support of the less favored; clothe the naked; feed the hungry.

12, 13. **Publicans** — not the *publicani*, who were usually Romans of rank, and who contracted to collect the revenues of a district and pay a fixed and regular sum into the treasury, but rather the underlings, who were rapacious and exacting, often extorting more than the law required. These inferior officers were frequently renegade Jews, and were so odious to their countrymen as to be classed with thieves and assassins. **Exact no more, etc.** — Confine your collections to the strict letter of the law, which,

in effect, was to require them to renounce their private gains.

14. **The soldiers** — either armed police or soldiers of the Roman army connected with some neighboring military post. **Do violence to no man.** — Use not your authority to oppress or maltreat any one without cause. **Neither accuse any** (R. V., "neither exact anything") **wrongfully** — literally, "neither besycophants," that is, turn spy or informer. "For such conduct," says Schaff, "military service in those days afforded great opportunity." **Be content with your wages** — their allowance in money and rations. He would not have them pillage.

15, 16. **Were in expectation** — in suspense; they were weighing John in the balances of the Messianic predictions. John evidently came near their estimation of His character and person. **John answered** — either their thought or the direct inquiry of a deputation. He was too great and good to make use of this delusion of the people for personal ends. **With water** — "in water" (Matthew, reading literally). Christian baptism has a deeper spiritual significance than John's baptism. Grotius regarded the rite of baptism to be as old as the deluge, and to have been instituted to commemorate that event. The Jews practiced it in receiving proselytes to their faith. **Mightier than I.** — See John 1:30. "'Mightier' in name, nature, wisdom, power and aims. An infinite chasm between Christ and His holiest minister" (Van Doren). **Latchet** — the fastening, or thong, by which the sandal was bound to the foot. To unbind the sandal was reserved for the lowest of the slaves. John felt he was not worthy even to perform this menial duty. **Holy Ghost and with fire** — fulfilled at Pentecost when the Spirit descended and mitred the heads of the disciples with tongues of fire.

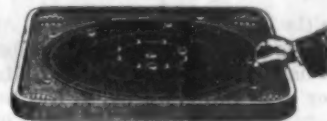
17. **Whose fan** — winnowing shovel or scoop, by which the grain was tossed up so as to let the wind blow out the chaff. So our Lord's Gospel winnowed, separated, the evil from the good. **Purge his floor** — cleanse from end to end His threshing-floor — the Jewish church at first, but the floor has widened as human history has progressed. The winnowing will not be completed until the world ends and the final separation is made. **His wheat** — the true fruits of His husbandry. **Garner** — the storehouse, or place of safety; the church below and heaven above. **Chaff** — the refuse; the perversely wicked. **Fire unquenchable** — not capable of being extinguished while the fuel lasts — "the figurative representation of an awful reality" (Schaff).

IV Illustrative

Nor will being baptized do you any good. Yet you hear people say, "Why, I have been baptized, and I was born again when I was baptized." They believe that because they are baptized into the church, they are baptized into the kingdom of God. I tell you that it is utterly impossible. You may be baptized into the visible church, and yet not be baptized into the Son of God. Baptism is all right in its place. God forbid that I should say anything against it. But if you put that in the place of regeneration — in the place of new birth — it is a terrible mistake. You cannot be baptized into the kingdom of God. If I thought I could baptize men into the kingdom of God, it would be a great deal better for me to do that than to preach. I should get a bucket of water, and go up and down the streets, and save men that way. If they would not let me do it while they were awake, I would do it while they were asleep (Moody).

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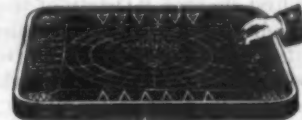


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OUR BOOK TABLE

Religion of Israel to the Exile. By Karl Budde, D. D. G. P. Putnam's Sons: New York and London. Price, \$1.50.

This is the fourth in the series of American lectures on the History of Religions, the third having been on Jewish Religious Life after the Exile, by Dr. T. K. Cheyne. The standpoint is very advanced, one might almost say radical and revolutionary; yet the author treats with more respect than some the early documents. It is true that he throws aside "the stories of primeval and patriarchal times in Genesis," but he regards the Biblical tradition connected with the beginning of Israel as a nation in Egypt, and subsequently as "in its main features trustworthy." His date for the exodus from Egypt is about 1250 B. C., and the time of David's becoming king about 1000. His first chapter, "Origin of the Yahweh Religion," is not a little startling to a reader unfamiliar with the modern German way of looking at the history of Israel, quite after the manner of other primitive tribal chronicles. His idea is, that the God who led Israel out of Egypt had been a stranger to it up to that time; that Yahweh was the god of the Kenites, who dwelt in tents at Sinai; that the covenant of Yahweh with Israel was at the same time a covenant of Israel with the Kenites, and an acceptance of their religion; and that Israel accepted this new religion and new god, because this warrior god, whose home was in Mt. Sinai and who revealed himself in storm, could and did rescue them from Egypt. The second lecture, on "Yahweh and his Rivals," is equally interesting, as the condition of things in Canaan is traced out, and the contest between the Baal worship and the Yahweh worship is described. It must be admitted that the author makes plain by his theories a great number of Scripture texts which cannot so well be understood otherwise. In a subsequent chapter on "The Religion of Yahweh in Judah," he says: "It is one of the most absolutely assured results of Biblical criticism that Deuteronomy arose at this period, either toward the close of Manasseh's reign, or what is more probable, at the beginning of the reign of his grandson, Josiah. Its claim to be the law-book of Moses is meant in all seriousness, and is objectively justified. For it had adopted all that had appeared up to that time with claim to Mosaic authority. Deuteronomy, without doubt, constituted the most complete collection of laws which had ever existed in Israel."

The Son of Man: Studies in His Life and Teachings. By Gross Alexander, S. T. D., Professor of New Testament Exegesis in Vanderbilt University. With an Introduction by John J. Tigert, D. D., LL. D., Book Editor, Methodist Episcopal Church, South. Barbee & Smith: Nashville, Tenn.

It is only necessary to read a few pages of this book to know that the writer has something to say which the student of Jesus of Nazareth desires to know. Dr. Alexander is critical and comprehensive at the same time that he is reverent and devout. He has, however, that passionate love for truth which appears on every page and makes this volume especially valuable. Let the minister who would know Jesus as He was, and His teaching as it should be apprehended, secure and study this book. Dr. Tigert says: "It is founded on exact and familiar knowledge of New Testament Greek; it shows an easy mastery of the principles of historical and documentary criticism; its author has saturated himself with the world's best literature relevant to his theme; the tone and spirit of the volume are reverent and deeply religious. Some of the 'Studies,' such as those on the 'Temptation,' on the 'Kingdom of God and the Conditions of Membership' therein, and the Daily Prayer of God's Child, have been to

me the source of great spiritual illumination and peace."

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D. D. The Macmillan Company: New York. Price, 75 cents.

This is a very important, accurate and timely volume; it states the facts in regard to the origin, history, authenticity and veracity of the text of the New Testament. Dr. Vincent of Union Theological Seminary is a comprehensive, critical and reverent scholar, who knows the facts and states them. This book should be placed in the study of every minister of the Gospel; for a knowledge of what it contains would prevent the holding of untenable views and restrain many ministers from stating dogmatically what is not true upon this great subject. To be deceived and to deceive others is a fatal infirmity in a host of preachers today. This volume, freely circulated, would prevent it.

Historic Mansions and Highways around Boston. By Samuel Adams Drake. Little, Brown & Co.: Boston. Price, \$2.50.

This volume was first issued twenty-six years ago, under the title, "Old Landmarks and Historic Fields of Middlesex." It has now been very thoroughly rewritten, enlarged, and brought down to the present time. Boston, Charlestown, Somerville, Cambridge, Lexington, Concord, and Sudbury have been made to yield up their historic treasures and traditions; and whoever takes a patriotic interest in the brave doings that went on in the early days in these old towns, will be greatly delighted with Mr. Drake's book. He is a competent guide to all this region. Patriotism will flame up anew and history receive much fresh illumination as one traverses these well-written pages. The excellent and abundant illustrations greatly help the letterpress. Both author and publishers deserve high commendation for their work.

Hawaii and Its People: The Land of Rainbow and Palm. By Alexander S. Twombly. Silver, Burdett & Company: Boston. Price, \$1.50.

The writer has certainly succeeded in producing a very readable and information-

al history of the romantic land of Hawaii. He has shown excellent judgment in the condensation and elimination of the less important data, and confines himself to his purpose to present an intelligent view of the country and its people. It is a good book for the many who are now interested in Hawaii.

Birds of the Poets. Edited by Lucy F. Sanderson. Brown & Company: Boston. Price, \$1.25.

Under this suggestive title the compiler (a daughter of Rev. Roscoe Sanderson, of Tilton, N. H.) has brought together a really choice collection of what some of our best poets have produced in writing up their favorite birds. The whole orchestra of bird-land, in varying melody, finds a tuneful vent in these pages. The book is finely printed and handsomely bound.

John King's Question Class. By Charles M. Sheldon. Advance Publishing Co.: Chicago. Price, 75 cents.

Another volume — the eighth, we believe — in the ever-increasing series of Mr. Sheldon's story sermons. He has caught the knack of it, and can now spin them, no doubt, without end, to his own large pecuniary profit and the spiritual welfare of the public. The peculiarity of the present issue is that while half of the pages is occupied with an interesting account of the career of two musical geniuses, the other half is filled with miscellaneous questions and their answers. The questions were actually asked from week to week during the progress of this story by the young people of the Central Church, Topeka, and were actually answered by the pastor Sunday nights. They are for the most part answered as any evangelical minister of good sense would do, and only at a very few points do we find ourselves disposed to criticize or object in the least. The book, as a whole, must do much good.

A Village Contest: or, No Surrender. Sequel to "A Bachelor Maid and Her Brother." By I. T. Thurston. A. I. Bradley & Co.: Boston. Price, \$1.25.

A sympathetic portrayal of life in a farming community is found in this story; and

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the uplifting and harmonizing influence of a church-building enterprise carried to a successful conclusion in the face of great opposition is graphically told. The interested reader will find much to admire and imitate in this attractive volume.

Lend a Hand. By Charles M. Sheldon. Fleming H. Revell Company: Chicago. Price, 30 cents.

This is another of those attractive stories of the author of "In His Steps," in which he teaches the lesson of the necessary imitation of the mind that was in Christ.

Chats with Young Christians. By Rev. Louis Albert Banks, D. D. F. M. Barton: Cleveland, O.

This tiny volume contains a series of talks which this successful, hand-to-hand, evangelistic preacher delivered to a large class of probationers.

The Vision of Sir Launfal; and Other Poems. By James Russell Lowell. Edited with Introduction and Notes by Ellen A. Vinton. Benj. H. Sanborn & Co.: Boston.

Evangeline: A Tale of Acadie. By Henry Wadsworth Longfellow. Edited with Introduction and Notes by Agnes Lothe, A. M. Benj. H. Sanborn & Co.: Boston. Price, 30 cents each.

These dainty little volumes constitute Nos. 4 and 5 of the admirable Cambridge Literature Series. Portrait frontispieces are given in each, with sketches of Lowell's and Longfellow's life. Copious notes accompany each poem. Young people will be greatly helped in their study of these masterpieces of the great poets, by these books.

TATTINE, by Ruth Ogden; **HONOR BRIGHT**, by Mary E. Rowell; **THE KINGFISHER'S EGG AND OTHER STORIES**, by Ellis Walton, Geraldine R. Glasgow, and Olive Molesworth; and **VOYAGE OF THE MARY ADAIR**, by Frances E. Crompton, are four beautiful thin quarto volumes from E. P. Dutton & Co., New York, and Ernest Nister, London, printed in Bavaria. The stories are for children, charmingly told and handsomely illustrated, with artistic covers in colors—perfect little gems of the printer's and bookbinder's art. The price is only 50 cents a volume.

Magazines

—That Mrs. Humphry Ward's new novel, "Eleanor," begins in *Harper's Magazine* for January, is a notable literary event. There is a delightful variety in this issue of stories, poems, descriptive papers, and discussions of American and British government and politics. The illustrations are characteristically fine. This is one of the family magazines that should be included in the literary "lay-out" for the year. (Harper & Brothers: New York.)

—The *Homiletic Monthly* for January contains a very important paper by Prof. W. M. Ramsay on "The Acts of the Apostles." Prof. George H. Schodde also has a valuable article on "Protestantism and Roman Catholicism as factors in Civilization." The sermonic and other departments are well sustained. (Funk & Wagnalls Co.: New York.)

—The *Missionary Review of the World* for January is valuable to those who would secure something like a comprehensive estimate of the work done for missions in the last century. In the paper of Rev. Harlan P. Beach on "Protestant Missions in 1800 and in 1900," and in the editor-in-chief's summary under "The Missions of the Nineteenth Century," the results are well outlined. (Funk & Wagnalls Company: New York.)

—The *Forum* for January might well be characterized as a model number of an up-to-date magazine. There are thirteen papers on a variety of topics. The editor of this review very fortunately rides no hobbies. The contributions are pertinent, interesting, educational. The "Tariff" is treated in one paper, "German Art" in another; and then "New Crimes and Penal-

ties," "A Living Profit and a Living Wage," "England and the Higher Morality," "Reconstruction in Theological Education," "The Boer War of 1881," "Wagner's Personality." (Forum Publishing Co.: New York.)

—The *North American Review* for January devotes generous space to the war in the Transvaal. The more notable papers on the subject are: "Origin, Duration and Outcome of the War," by Dr. W. J. Leyds; "England and the Transvaal," by the Rt. Hon. Earl Grey; "England and the European Powers," by Prof. Hans Delbrück; "Great Britain on the War Path," by Valdimir Holmstrom and Prince Oookhtomsky; "Some Boer Characteristics," by George Lacy. An important paper is "A Filipino Appeal to the American People," by Apolinario Mabini, formerly prime minister in Aguinaldo's cabinet. Prof. Charles A. Briggs has an important contribution on "The Anglican Crisis and Church Unity." (11 Warren St., New York.)

—One hardly knows what to select from the very able and attractive table of contents of the *Atlantic Monthly* for January. The theologian will be very likely to turn first to President Hyde's paper on "Reform in Theological Education," and will conclude that the President believes in the need of vital reform. "Recent Astronomical Discoveries in the Southern Hemisphere," by T. J. J. Lee, is interesting and informational. "Between Elections," "England in 1899," and "The Future of the Chinese People," are pertinent and valuable. (Houghton, Mifflin & Company: Boston.)

—The special features of the *American Monthly Review of Reviews* for January are an illustrated character sketch of Secretary Hay, by Mr. Henry Macfarland; a discussion of "Our Interests in China—A Question of the Hour," by Hon. John Barrett; a description of the great Chicago drainage canal, by Professor Edwin O. Jordan; a statistical account of modern fraternal insurance associations, by Mr. Albert C. Stevens; a discussion of "The Vital Question of Pure Food," by Harry B. Mason; and a brief summary of the present prospects of the Klondike, by Jack London. The editorial department, "The Progress of the World," reviews the Boer war to date, the political situation at the opening of a new Congress, recent municipal progress in American cities, and many other topics of the time. (Review of Reviews Co.: New York.)



HIGH ART

It was Ovid who said; "Nos duo turba sumus:" we two are a multitude.

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The Deaconess Department

Deaconess Work in Boston

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CORRESPONDING SECRETARY'S NOTES

— They are building a Deaconess Hospital out in Minneapolis to cost \$100,000. Hennepin Avenue Church has subscribed \$50,000 for the building fund. Its dimensions will be 95x297 feet. One wing will be used for a Deaconess Home until it is needed for a hospital. This hospital is for all of the Northwest as our hospital is for all of New England.

— The first Twentieth Century Thank-offering to the deaconess work was announced in the last meeting of the Board of Managers. It was \$25 and was given by a minister's daughter. We have the promise of another offering which is to be given by a minister's widow. Preachers' families know how to give.

— On last Monday evening Prof. H. G. Mitchell, of Boston University, began a course of ten illustrated lectures on Palestine and Egypt in the Training School, 683 Massachusetts Ave. This course will continue on successive Monday evenings at 8 o'clock. Dr. Mitchell has seven hundred views with which to illustrate his lectures, and it is perfectly safe to say that he knows as much about Palestine as any man living. A cordial invitation is extended to all who are interested in Bible study to attend these lectures. In fact, Dr. Mitchell greatly desires that Sunday-school teachers from all the churches of any denomination shall come. The admission is free.

— On one of his visits to the Hospital the corresponding secretary called upon a Methodist minister, the son of another Methodist preacher, and the daughter of a third. All have now gone forth to speak the praises of this delightful Bethesda. We feel confident that their words will make friends for the Hospital who will contribute toward the \$100,000 needed for the new building.

— The corresponding secretary spent a delightful Sabbath, recently, with the church at Somersworth, N. H., receiving a generous offering for the work at the morning service. In the evening he preached to a splendid congregation in Berwick, Me. This church also responded with an offering. The pastors of both these churches have large hearts. Like pastor, like people. On the third Sunday in December the secretary spoke in the Tremont St. Church, Boston, where he received a warm welcome by the pastor. Dec. 24 was spent with Emmanu-El Church, Waltham, where the beloved pastor is just beginning to recover from a long and severe illness. It was a blessed day, and will not soon be forgotten. The last Sunday of the old year was spent with St. John's Church, South Boston, beginning at 10.30 A. M. and closing with the beginning of 1900. The secretary was royally entertained at the home of the popular pastor. The offering, including some after subscriptions, was the largest yet received. One of our deaconesses is doing a good work in this church.

— We are very sorry that the notes from the Fall River Home had not been received up to the time when the deaconess pages go to press. We do not know the reason for the omission, but hope our readers will hear from the workers there in our next issue.

— A little girl sends word that she intends to be a deaconess when she gets big enough. God bless her! While she is growing, may the Lord of the harvest send us young women. We cannot wait until these dear little ones grow.

— If any of the subscribers to ZION'S HERALD would like to have their copy do good after they have read it, will they please write to the superintendent of the Deaconess Home, 693 Massachusetts Ave., Boston, asking for the address of some one who cannot afford to subscribe for it, but who would be an appreciative reader.

Home Notes

— The week before Christmas was a very busy and happy one in the Deaconess Home. Our friends remembered our needs very generously by gifts for the "Emergency Fund," supplies of clothing for our "poor closet," and dolls, toys, picture-books and candies for our Christmas trees, so we were able to make many comfortable for the winter, and many little folks, who otherwise would not have been remembered, happy with gifts of such things as all children, rich and poor, delight in receiving. Several trips per day had to be taken by some of the deaconesses to transfer all the packages from the Home to the several fields. There were big packages and little packages, baskets and boxes. The glad workers came home at night with very happy hearts though with very weary feet.

— The story of the old lady who was supporting her invalid son by washing, which appeared in the last Deaconess Number of ZION'S HERALD, so touched the hearts of some of its readers that several dollars were sent in for "a Christmas dinner" and "to buy the old lady something useful," etc. The son has since passed away, and the old lady, worn out and lonely, was much in need of help and comfort. If the donors could have seen the grateful look on the thin old face, they would have felt amply repaid. One of the dollars sent for her was accompanied with this message: "Tell her she is in the hollow of God's hand."

— The day before Christmas one of our deaconesses found a family in great distress — a mother, worse than a widow, and five little children. One of the children was dangerously ill, and they were in desperate need, without food and fuel. The deaconess came home to draw upon our precious "Emergency Fund." How thankful we are for it! Supplied with necessities, she also remembered to take toys and dolls for the children. The poor mother had been overcome with grief and anxiety, and was so relieved and grateful, thanking the deaconess with tears in her eyes for the material help and for the Christmas message of peace and good-will.

— "School does not keep today because George Washington is dead," said a small girl who with her sister had come to the Deaconess Home to see if we had any clothing in stock that would fit them. After filling their order as best we could, we asked, "What do you expect Santa Claus will bring to you?" "Oh, nothing. He never does. I don't think he knows where we live." The deaconess proceeded to inform Santa, and two small girls were made very happy, on Christmas, with dolls and picture-books.

— One of the sweetest experiences in giving Christmas remembrances, is that of giving to those who otherwise would receive none. This was realized by a deaconess when, after climbing several flights of stairs, she rapped at a door and was bidden to enter by a timid "Come-in." She found a mother with several children around her, a babe in her arms, and a look of care upon her face. Gradually the mother spoke of her trouble, which was the story of so many homes — husband out of work; and that

meant no Christmas gifts for the little ones. The deaconess, knowing how hard the mother had to work and that the father worked when he could, had brought with her a few toys and some clothing which she gave to the mother. There were dolls for the girls, books and blocks for the boys. If those who sent them for distribution could have seen the mother's face when she saw the gifts, they would have felt repaid for all their trouble. The deaconess left, feeling glad that she had been able to lighten the mother's heart and bring sunshine into the lives of some of God's little ones.

— A little buttonhole bouquet was given at the City Hospital to a patient in the convalescent ward, who had no friend to visit him. He declined to accept the flowers at first, although he looked at them admiringly and wistfully. When asked if he would not like to have them pinned on his coat, he looked at the bunch of pretty blossoms, then at his patched and faded coat, and said, pathetically: "I should like it, but it does not fit. Give it to some fellow who has better clothes." The deaconess left him with the flowers on his coat and with a little less forlorn look on his face.

DISTRICT NURSE.

— Our district nurse did her full share in dispensing Christmas gifts to the poor children while attending to her regular duties. Early and late, with a glad heart and willing hands and feet, laden with packages great and small, she charged upon more than one poor home where the patient was discharged as convalescent, as well as upon those still on her list. The people to whom this deaconess ministers become devotedly attached to her. Dozens of these grateful women and children follow her on the street to get a kind word and a smile. She has many pathetic and amusing experiences. In one home where there were so many children that she "couldn't stop to count them," they all gathered around her, in their one small room, and watched with great delight while she washed and dressed the baby. "Please wash us, too." A glance was sufficient to convince the deaconess that such service would not be superfluous, so she took them one by one and washed all their hands and faces. No small task for the deaconess, and a novel and interesting experience for the children, evidently! Eagerly they ran to let their mother see the change wrought by the soap and water. The deaconess was late in coming home

Too Much Honey

Falls on the Palate

A man ate a heaping saucer of Grape-Nuts every morning because they "tasted so good."

In about ten days he began to turn against the food, and finally lost the pleasure of his favorite dish altogether.

The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets more than it needs and nature revolts, in order to prevent further over-feeding. Grape-Nuts furnish a condensed food, and when eaten in moderation, give one a delicious dish every morning that is looked forward to with pleasant anticipation. When not more than three heaping teaspoons are used at a meal, the system quickly absorbs all of the nutriment and the person discovers this fact by his improved feeling of health and strength. Use Grape-Nuts steadily, but avoid excess.

that night, but she is always ready for extras, and only regrets that she has but two hands. The need of another district nurse in the Deaconess Home is felt more and more. For this we are praying.

Training School Notes

— A well-lighted room, a gayly decorated tree, tables piled with presents, scores of happy children and sympathetic older people—this was what you might have seen at the Christmas exercises of our Saturday Sewing School. Many of the children had been waiting for an hour, and when the doors were opened, came filing in. As they took their seats I could hear: "Oh! see the dolls!" "Look at the tree!" "Ain't it pretty?" "O Miss—, will there be anything for me?" "Will we all have something?" Reassured by the knowledge that there was a present waiting for each one, the children settled into their places, and were orderly, seeming to greatly enjoy the songs, recitations, etc. But when Santa Claus appeared in red, fur-trimmed robes, how the little eyes sparkled, and how the boys in the places next the aisles yielded to the temptation to catch at his wonderful coat or prod him gently in the ribs as he passed between them, while, "Hi, Santa, gimme something first, won't you?" "Naw, me first!" "Say, now, we better keep still, or we won't get nothin'," was heard among them. But Santa Claus was generous. The tiny girl who had never seen him before and so was afraid, was soon comforted with a doll; the boys received their story books, candy bags were distributed, and every one made happy with a suitable present.

This joyful event to them was made possible by the generosity and kindly thought of a good many people. Toys and books had been sent from numbers of friends; a Junior League out of town had, under the direction of their interested leader, dressed the dolls in their neat and stylish costumes and furnished candy-bags, and a lady who called to inquire of the school left a goodly sum of money to buy what was still needed. Children whose homes are filled with pretty love gifts can scarcely realize what a present may mean to these little people of our school. When a child must spend the few pennies he can earn for bread or coal instead of for nuts and candy, a bag of the latter from the Christmas tree seems very sweet to him, and toys and books are highly prized. May those who helped to give them such a Christmas find their own hearts warmed with the joy of continual Christmastide!

Hospital Christmas

The Hospital reception room and office, which is too small to accommodate the committee when they meet, and which is often crowded with callers, received recently as a temporary addition to its regular furnishing a Christmas-tree for the nurses, who do not have the privilege of attending the usual gatherings at churches or missions. At first it was supposed that the tree would bear but little fruit, but in about twenty-four hours it became literally covered with love-tokens from family and other friends and former patients. There were pleasant little jokes, as well as pretty and useful gifts. At 8 o'clock Saturday evening, when the day nurses had completed their day's loving service and the night-nurse went on duty, the fruit was gathered from the loaded boughs, and merry peals of laughter rang out in the halls and reached the ears of the patients, none of whom were too sick to enjoy the pleasure of those who so faithfully attend to their wants. The patients were remembered with gifts from the tree, and on Christmas Day with appropriate cards and sprigs of holly on their trays. We gratefully acknowledge both the Divine and human love which

made possible this happy celebration of the best of all gifts.

Providence Deaconess Home

85 Harrison Street

Home Notes

—We wish to acknowledge receipt of boxes and barrels from the following: W. H. M. S., Stafford Springs, Conn.; W. H. M. S., Attleboro, Mass.; Young Ladies' Missionary Society, Hockanum, Conn.; Junior League, Foxboro, Mass.; Epworth League, North Easton, Mass.; Epworth League, West Dennis, Mass.; school children, Drownville, R. I.; Ladies' Aid Society, South Manchester, Conn.; friends at Provincetown, Mass.; Methodist church at Chartley, Mass. Most of these barrels and boxes contained Christmas things, which we found very useful and helpful in sending out gifts to the poor.

We truly thank God for raising up for us friends who so bountifully remembered our Home and its work at this Christmastide, for it is only through such friends that we are able to make the less favored ones happy, and bring some cheer and brightness into their lives. We trust that you, too, with ourselves, have received some of the blessings that come in doing for others.

—One of our city churches, on the evening of the Sunday-school Christmas entertainment, asked that each one who came should bring some offering—money, vegetables, fruit, toys, etc.—which would admit them to the entertainment. The next morning the articles were sent for, and they filled an express wagon full. One gentleman gave an order for a barrel of flour as his admission fee, which means that eight families received a sack of flour. Besides all these toys, vegetables, fruit, etc., the same church gave to our Home \$25 in money to be used for the poor.

—All told, there were 550 gifts given out from our Home, besides candy, nuts, popcorn, etc. The sick and "shut-ins" were remembered with Christmas cards, boxes of fruit, and flowers, and many had dinners sent them.

—One of the deaconesses had a Christmas tree for forty of her sewing school and kitchen-garden girls and boys. The tree that had been used by the Sunday-school the day before was left with all its beautiful trimmings, and the gifts were placed on it for these boys and girls. At four o'clock an exhibition was given by the kitchen-garden class, showing their progress in their lessons in housework, and singing their songs as they worked. There are several boys in this class, and we noticed that they could make beds as well as the girls. These boys are also learning how to sew. As five o'clock was the Christmas tree, and the exercises of singing before. The ladies of the church had dressed a doll for each girl, and as they were taken down and the names called, such expressions as, "Oh! oh!" "Isn't she sweet?" "How nice!" etc., were heard all over the room, and their eyes danced with joy and delight as these pretty dolls were given to them. Each one received a game, a book, and a mounted "Perry picture," an orange, and a box of candy. It was a happy time for these children, most of them coming from the very poorest homes.

—One of the deaconesses holds a "mothers' meeting" every Friday afternoon at the Home. These "mothers" are women who rarely ever get out for a change of any kind. In these meetings they are given religious instruction, and now and then a book is read to them. They make new garments which are given

to them to take home when finished, and while they sew the young woman who assists the deaconess plays selections on the piano. After the sewing is put away, we have a few social moments over a cup of tea. These mothers were entertained on Friday afternoon, Dec. 29, at the Home, with a musical and literary program. A fine lunch was provided by the "Comforter's Circle" of King's Daughters, and each received a little token of remembrance from the deaconess and her assistant, Miss Sadie Davis.

"A CHRISTMAS TREE."

Christmas evening one of the deaconesses carried a basket of toys to a family of seven children, where she knew no "Santa Claus" had been. She found the little ones gathered around the broken limb of a Christmas tree that had been thrown out by some one. This broken limb they had braced up against the wall, and strung a few loops of pop-corn on it—the only decoration they had. But to them it was a Christmas tree. Their faces soon brightened when a doll, games, ball, horses, Christmas cards, apples, and a tarlatan Christmas stocking for each one filled with candy and nuts, were taken from the basket. The mother thanked the deaconess again and again, with tears in her eyes, saying she had wished so much to do something for the children, but she had done the best she could with what she had; and added: "Now they will think you are Santa Claus."

FAITH IN GOD.

Another family was provided with a Christmas dinner, and with toys for the three children. The mother said that the night before they all went to bed without anything to eat. They are foreigners, and could not speak English very plainly. The mother told the deaconess, as best she could, how, the night before, after all the family were in bed, she "pray to Got. Got tell you, and you bring me something for eat. Now I tank you. I tank Got."

—This Christmastide has been a happy time to us as workers, for the great privilege of doing something for His dear ones. Also, we have been, personally, bountifully remembered by loving friends in many ways. But, most of all, we thank Him for His gift to us—"the gift of God's great love."

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Corner-Stone Laying at Forest Hills

The corner-stone of the Forest Hills Methodist Episcopal Church, corner of Patten and Wachusett Sts., was laid with appropriate ceremonies on Christmas afternoon. An outdoor event of this kind at this time of the year may seem somewhat unseasonable as regards weather, but conditions arose which made it impossible to carry out the plans which had been made to have it take place earlier in the year. However, the weather was unusually pleasant for this season, and people came from near and far in large numbers. Presiding Elder Perrin opened the service, and referred felicitously to the appropriateness of the day, which commemorated the coming into the world of Him whom the Father gave in His love for the world and who became the chief corner-stone of the church. The entire congregation joined in singing Hymn 861, after which Presiding Elder Mansfield of the Cambridge District led in prayer. The 132d Psalm was read responsively, led by Dr. J. D. Pickles, pastor of Tremont St. Church, and the Scripture lesson (1 Cor. 3:9-23) was read by J. A. L. Wallon, of the building committee. The pastor of the church, Rev. George B. Dean, gave an historical account of the church, beginning with the time when meetings were held in the homes. These meetings in a measure prepared the way for the preaching services which the late Rev. F. N. Upham, then pastor of Bethany Church, Roslindale, began to hold in Columbian Hall six years ago, and which were the real starting point of the church. This heroic Christian pioneer, though sufficiently burdened with the cares and duties of his own parish, could not endure a moment's quiet while any good that he could do might be done. He therefore flooded the community with invitations to a preaching service to be held in Columbian Hall, on Oct. 22, 1893, at 3 P. M. Mr. Upham was present, organized the mission, and preached the first sermon. He and the faithful band of workers from Roslindale came Sunday after Sunday and established the success of the work. This child of his labors was the pride of his ministry; he always spoke of Forest Hills with great delight. Up to the hour of his death he was deeply interested in its project, and greatly solicitous for its future success. He preached the anniversary sermon each year since the organization of the church, save the last, because of his removal to Westfield at the last Annual Conference. It is to Rev. F. N. Upham that is due to a large extent the success of the church at Forest Hills. Mr. Dean spoke of many faithful souls who during these six years have borne the burdens of the church, but he modestly omitted mention of the name of one, for the past four years its pastor, who has labored most faithfully, is loved and respected by all, and to whom in a very large measure the success of the church is due.

Brief but impressive addresses were made by Drs. Pickles, Mansfield and Perrin, after which Mr. W. H. Whitcomb, chairman of the building committee, who deserves special mention for his untiring labors in every department of the church work, exhibited the corner-stone box and announced its contents, which included a Bible; copy of Discipline; names of officers and members of various committees of the church and its Christian Endeavor Society; names of building committee, architect and builder; photograph of Rev. Geo. B. Dean, pastor; memoir of Rev. F. N. Upham; title pages of ZION'S HERALD, Christian Advocate, and Christliche Apologete (German), Boston daily papers, and Jamaica Plain News; newspaper account of life and death of Dwight L. Moody; manual of Boston City government for 1899; calendar of 1899, U. S. coin of 1899; Spanish coin and cartridge captured in the late war; historical sketch of the church. The box, which is made of copper taken from the old Faneuil Hall tower, and presented to the church by E. B. Badger, of Boston, was placed in the corner-stone, and the ceremony of laying the stone was performed by Dr. Perrin, a number of others taking part by throwing a trowelful of mortar upon the stone. The beautiful trowel was presented by the firm of J. B. Hunter & Co., of Boston. After singing the hymn, "On this stone now laid with prayer," the congregation was dismissed with the benediction by Dr. Pickles.

A word or two in regard to this church and its field of labor may not be amiss. The community of Forest Hills is still quite young. Half a dozen years ago there were few houses in the district, but since then the population has in-

creased rapidly, and the prospects are for a continuation of this increase as new lands are being opened and built upon. The Methodist society is the only one in the district, the nearest church on either side being a mile away, so that the prospects are exceedingly good and this glorious opportunity for Methodism should be improved. But to do this a church is absolutely necessary.



REV. GEORGE B. DEAN.

The hall where for the past six years the society has worshiped (the only available one in the district) is entirely unsuited as regards location, size, accommodations and appearances—conditions which are keeping many from attending the Sunday-school and services, although both are now uncomfortably crowded. The attendance of the Sunday-school has regularly been above 125, and more than a fourth of these must be accommodated in a barber shop under

now contributing, liberally, even heroically, toward this church building enterprise; but it is a greater load than they can possibly carry alone. A beautiful site has been secured on most favorable terms and has been paid for, and the foundation is also paid for. It was intended to build church and parsonage, but it was found that this would require a greater outlay than the church could possibly hope to provide for, so the plans were modified, the parsonage thrown out, and every economy practiced which the conditions would warrant; and then it was decided to leave the auditorium unfinished till—who knows when? Even then \$8,500 will be required, above what has already been expended, to carry out the project. But even after deducting from this sum the amount that could safely be carried on a mortgage, it will be impossible for the society to provide for the remainder without substantial outside help.

There is another reason why this cause should command the sympathy and co-operation of many who are not directly interested in this church. The name, "Forest Hills," is inseparably linked with the cemetery which lies within the district bearing the name—a spot which is sacred to many who have loved ones laid at rest within its hallowed precincts. The site of this church is within a stone's throw of the Walk Hill St. entrance of the cemetery. Would this church not present a fit place in which to place a memorial to those who sleep close by? A church is needed to maintain the character of the environs of this beautiful burying-ground. Hitherto these environs have been entirely in keeping with it—a quiet, respectable community. But during the past year two saloons have been opened within an eighth of a mile of the cemetery, not for the benefit of residents of Forest Hills, but for those who come in on the various trolley and steam cars from outlying no-license towns. These saloons, which were licensed despite the most vigorous protests of the residents of Forest Hills, must ere long affect the character of the entire neighborhood unless a powerful counter-influence is set in motion; and surely, the most potent influence imaginable would be a wide-awake church. Such a church the little band of earnest, self-



METHODIST EPISCOPAL CHURCH, FOREST HILLS, MASS.

the hall; and no effort can be made to increase the number because of the lack of room. But the society itself is as yet neither numerically nor financially strong. Its members, like most of the residents of the district, are people of moderate means. Naturally a great many of the church-going population have their connection with churches in other parts of the city whence they came. The members and resident friends of the society have contributed, and are

now trying to establish.

We believe that this cause will appeal to those who are interested in Forest Hills for the cemetery's sake, and that they will aid this Christian church to stand as a bulwark against all baleful encroachments, and to maintain a wholesome character in the vicinity that surrounds this beautiful "city of the dead."

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Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy, which gave me most gratifying results in the worst forms of dyspepsia."

Two statements in Governor Crane's inaugural message will awaken hearty approval. He closed his discussion of the indebtedness of the State with these warning words: "The lesson which the figures of this debt statement teach is that Massachusetts has reached a limit of indebtedness beyond which she should not go. It is time to call a halt." And his conclusion relative to the liquor question is even more decisive: "Attempts are made nearly every year to repeal or modify provisions of the laws regulating the sale of intoxicating liquors. I urge that the restrictive features of those laws be preserved without abatement or modification."

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The value of cereals has been fully admitted. Analysis shows that in Barley Crystals, prepared as a health food by Farwell & Rhines, Watertown, N. Y., there is 99.1 per cent. of the most valuable flesh, blood, brain, nerve and bone building substance. It is made of the heart of barley, entirely free from bran or hulls. Their latest and unique product is Gluten Grits, a breakfast and dessert cereal prepared for that large class of people who have to be careful in the use of starchy foods. Their goods have come to be known as the "Criss Cross Cereals," the criss cross lines on the face of each package being a part of their trade mark.

THE CONFERENCES

EAST MAINE CONFERENCE

Bangor District

South Presque Isle.—A most annoying debt has burdened this church for several years. The pastor, Rev. I. G. Cheney, and some others determined to remove it. A generous offer made by a friend of the movement stimulated all. A thorough canvass was made, reaching many of the charges of the district, and the evening of Dec. 20 was set as the time to burn the mortgage. A large audience was present. Rev. J. W. Hatch read a soul-stirring paper on "The Ideal Official Board," Rev. E. H. Boynton gave an address on "The Ideal Minister," and Revs. Mr. Park (Free Baptist), W. A. McGraw, C. W. Wallace and John Annas gave most interesting speeches on "The Ideal Laity." The choir

sang inspiringly during the evening. The pastor presided and spoke of the struggle and the hopefulness of the work. Everybody seemed glad and happy. At the conclusion the mortgage was burned by the presiding elder as all joined in singing, with great enthusiasm, "Praise God, from whom all blessings flow." Meetings were held during the following week, Rev. J. H. Irvine, of Dover, assisting the pastor. We have not learned the results. The work looks hopeful here, and we expect good reports. Mr. G. B. Whitten deserves great praise with the pastor for the consummation of this work.

Carmel and Levant.—It will be gratifying to the many friends of Rev. M. Kearney to know that his health is steadily improving, and he is hopeful that he will be able soon to attend to his work on the charge. He held the quarterly meeting for the presiding elder at Dixmont, Dec. 24, preaching to the delight of the people.

Dexter and Ripley.—The finishing touches are being put upon the beautiful church at Dexter, and the date of dedication is fixed. Services will commence Wednesday, Jan. 24, and continue through Sunday, Jan. 28. Speakers are expected from near and far. We hope the old friends as well as new may be able to come to witness this great event in the history of this most excellent society. A full program will be published soon.

Dixmont.—We regard ourselves fortunate in securing the services of Rev. J. W. Price on this charge till the end of the year. The people seem very much pleased, and already new life and energy are observable.

East Corinth and Corinth.—A Sabbath with the pastor, Rev. I. H. Lidstone, was delightful, but we were shut in by one of the severest storms of the season. Good reports come to us, and we judge the year is very pleasant and prosperous to pastor and people.

Easton.—We are in receipt of a letter from the pastor, Rev. J. W. Hatch, which states: "We have the deed of a desirable lot, ten rods on the street by eight back, for a church at Easton Centre. The people are all interested and the church edifice is coming." This is new work to us and promises much. There is great opportunity to do good and to enlarge our borders. The pluck, energy and discretion of this good man are the prerequisites to the success of the undertaking.

Lincoln.—The pastor, Rev. C. H. Johonnett, is comfortably domiciled in the new and fine parsonage. Not only did the people give a "house-warming," but, judging from his letter, a "heart warming" also. Two persons pledge each to give the last one hundred dollars of debt, and the people are rallying to secure it. A Christmas tree and concert were greatly enjoyed. The pastor got \$25 and his wife \$5, besides numerous smaller gifts to each member of the family. We are shouting for Lincoln, and rejoice with the pastor, who has given all but his life for this work.

Moro and Smyrna.—Rev. O. A. Goodwin is in his new home. It is almost a mansion. Great energy and fine planning have secured it. It is an addition to our church property and an ornament to this growing village. The house-

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warming occasion was not only pleasant, but a material benefit. Souls are coming to Christ at almost every meeting. The work goes well.

Millinocket.—Last Sabbath, the last day of 1899, we spent in this wonderful place. We wish all readers of ZION'S HERALD might see it. Nine acres of buildings are in process of erection by the company. A great influx of people is expected in the early spring. The chapel was duly consecrated on that day. Representatives of Baptist, Congregational, Free Baptist and Methodist churches were present and a most harmonious and brotherly occasion it was. The building, which I described in the HERALD a few weeks ago, has cost more than we purposed, and the expense will not be less than \$1,700. The money to pay our part comes in slowly. The aggregate is now \$75, while I need immediately \$300. We have no fund from which to draw. The demand is legitimate. It is no hoax. It is not a district enterprise. Let the lovers of our church and the cause of Christ help in this matter, and assist me to bear this burden which I voluntarily took for the sake of Christ and Methodism! Send immediately to Rev. E. H. Boynton, treasurer, Bangor, Me.

Benevolences.—This department of our work is most encouraging. Bangor, First Church, led the van. It was a great day. Dr. Rees spoke and

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raised the entire apportionment, and more too. Dover follows, and sweetly and heartily the people respond, outstripping themselves and demonstrating their increasing love for these various causes. Many of the other charges are hard at it, and we think this will be the best year yet.

E. H. B.

MAINE CONFERENCE

Portland District

Buxton.—Important improvements have been made in the church. The old choir gallery has been removed, and the organ placed on a platform beside the pulpit. Pastor Bragg hopes to persuade the people to entirely renovate the audience-room. Extra meetings have recently been held and much interest manifested.

Gorham, North Street.—The people of this charge are widely scattered. To meet this condition, class-meetings are held at various points. The pastor, Rev. James Nixon, has also enrolled the children in a class for religious instruction. He instructs the children at their homes, and prepares them for church membership. The people speak appreciatively of the pastor's sermons.

Portland Preachers' Meeting.—The great storm affected the attendance. Nine met at Chestnut St. vestry and discussed various questions concerning moral reforms and church work, and then adjourned for dinner.

Old Orchard.—The dedicatory services described in the HERALD were continued on Dec. 30. Addresses were given by Revs. E. S. J. McAllister, Walter Canham, and the presiding elder. Rev. W. Canham also preached on the Sabbath.

Eliot.—Rev. F. C. Potter has been holding extra meetings at two points besides the church with much spiritual profit to the members and

a few conversions. The pastor and family were generously remembered with Christmas gifts.

Portland, Congress Street.—The Sunday-school has increased in attendance until the average is now close to three hundred. The social meetings are full of revival spirit. Eleven have been received into full membership and nine on probation during the third quarter. The benevolent causes have all been presented faithfully and generous offerings received. The quarterly conference expressed the hearty wishes of church and community in unanimously requesting the return for another year of the pastor, Rev. W. S. Bovard. A watch-night service was held, at which there was a large attendance. The pastor was assisted by Revs. Luther Freeman and E. S. J. McAllister.

E. O. T.

W. F. M. S.—The Portland District W. F. M. S. held a very interesting meeting at West End Church, Nov. 15. The morning session was devoted to business. Officers were elected for the coming year. Mrs. I. Luce was elected president. Interesting reports were made by Mrs. W. S. Bovard, district secretary, and Mrs. Porter, secretary of children's work. The afternoon session opened with a memorial service for our late district president, Mrs. J. B. Donnell. Mrs. Luce gave a short sketch of her life, closing with a beautiful poem written by a dear friend. Letters from Mrs. Butler, Miss Butler, and Mrs. Alderman were read, and resolutions drawn up and presented. Following this service was a paper by Mrs. Clifford, of Old Orchard, on "Duty, Privilege, Service," and a very enjoyable part of the meeting was a question-box conducted by Mrs. Bovard. Lunch was served at noon in the vestry. The next meeting will be held at Pine St., Portland, in May, 1900.

E. C. T.

NEW HAMPSHIRE CONFERENCE

Concord District

Church Records and Membership.—Some churches on the district are likely to show, in the next statistical tables of the Annual Conference, a decrease of membership. In some cases it may reach from forty to sixty names. To the uninitiated this will look as if some pastors were better for thinning out their crowd than adding to it; but they are simply taking advantage of their disciplinary privilege of marking "removed without letter" (and not counting them) those who have been away for from one to many years. These churches are not having any friction, or failing to do at least reasonably good work, but think it is best to get down in their membership roll to the actual force they can command for service. Every pastor and committee on church records should put these matters right on every charge.

Bow and Bow Mills.—Rev. Mr. Candler is getting at the work and learning the ways of the people, and, we do not doubt, will be a faithful servant in the vineyard.

Penacook.—Rev. E. N. Jarrett has the work quite well in hand, and is doing his best to build it up. Somehow the Epworth League has not been very flourishing for quite awhile. Indeed, the retiring president pronounces it dead. Still, we are of those who believe in the resurrection of the dead, so we are expecting ere long to find that in place of a spot in the graveyard, this company of young people will be in the front line of active service. By unanimous rising vote the pastor was invited to return.

Monroe.—A baby girl has put in an appearance at the Monroe parsonage. Rev. I. C. Brown has given it a cordial welcome.

Suncook.—The work moves on fairly well. The pastor, Rev. R. T. Wolcott, is now calling on every family in the parish, reading and praying with them. It is not a difficult work to manage the finances of this church. Everything comes to time by the close of the year.

Chichester.—Rev. J. A. Steele diligently presses the work here. The results desired are not all seen. A little company of faithful souls hold on, hoping for the better days of revival. A new range has been put into the parsonage that is greatly prized.

Those Collections.—Several of them are not taken yet. For instance, that one for General Conference expenses. The authorities say it must come. So, then, it must. At the risk of—

hearing from New York, do not fail to appear

with it. Then do not neglect any others. Look after them all.

Our Paper.—Of course that is ZION'S HERALD. We want 250 new subscribers on Concord District before Conference—an average of about five to each charge. Can they not be secured? On reading this note, begin a vigorous canvass at once. Take advantage of some of the offers made in the issue of Dec. 27. It will help the pastor and put good reading in the hands of the people. Why may there not be an average of five new names found for each new charge? Some ought to get more than that number, while some ought to have one, two, or three. Try it at once.

B.

Manchester District

Henniker.—The pastor and family received Christmas remembrances, with a half-yearly donation of material supplies for the family stores and special personal gifts for the pastor and his wife in cash and clothing. This society unites with the Congregational Church in union re-

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vival effort, Evangelist Gilman in charge, Jan. 1-16.

Hillsboro Centre.—The people are looking for a special season of revival effort, and have invited Mr. Call to help therein.

Hillsboro enjoyed an interesting concert, Sunday evening, Dec. 24, and supplemental exercises in the Opera House on Christmas night. The pastor and wife were remembered kindly on the occasion, at both appointments, with good things, including cash.

Grasmere and Goffstown are both happy with the pastor and family, and the work goes on hopefully in both places.

Grantham and West Springfield.—Under Pastor Burns' administration the materialities have been greatly improved. Metallic ceiling, new carpets, and pulpit suite in each place, and memorial windows at Grantham gladden the worshippers. The current finances will not be allowed to suffer on account of this expenditure.

Fitzwilliam and Richmond.—Although the old "chapel" at Fitzwilliam Depot has been transformed into a cozy little church, even its increased seating capacity was too small for the audience of over two hundred which gathered to enjoy the Christmas festival on Monday evening, Dec. 25. Five nationalities and five religious denominations, including the Roman Catholics, were represented in the audience and took part in the exercises. The most interesting part of the exercises—to the pastor at least—was the unique speech of the local physician, Dr. W. H. Shaw, in which he, in behalf of the people, presented the pastor, Rev. Guy Roberts, and his wife an elegant mantel clock and a rosewood rocker as tokens of their appreciation of their labors in this community.

At the other appointment, Richmond, where the average Sunday attendance is less than twenty-five, Mr. Roberts was again surprised by a cash gift of \$23, presented by a little eight-year-old miss, as a part of their Christmas concert program.

Enfield and West Canaan.—The work is being looked after pastorally with commendable zeal and good sense, and all things seem harmonious and prosperous. Finances are healthy; the interest in Sunday-schools and young people's meetings, as well as in the regular Sabbath services, is good.

Canaan Street.—A very numerous attended Christmas gathering, with recitation, song and Christmas tree, was held, Monday evening, Dec. 25, at which the pastor was remembered with a timely present of a fur coat and his wife with a generous sum of money.

These two pastoral charges seem to appreciate their pastors, judging by the presents which come in as well as by the fact that the Christmas service in each place was signalized by the ad-

mission of several persons to membership in the church. That the grace of God may be allowed to accomplish its legitimate work in the improvement of humanity and harmonizing of all discordant elements, all may most devoutly pray. It is certainly more gracious for men and women in whom is the Spirit of God to stand fast with the church of Christ, uplifting and strengthening the work by personal sweetness and persistent labor, than to grow sour and censorious, forsaking the work of God on account of personal slights whether real or imaginary. Hiram Gilman of gracious memory was accustomed to say: "We are none of us angels yet." G. W. N.

VERMONT CONFERENCE

Montpelier District

Hartland.—A circular letter from Pastor A. C. Dennett extended greetings for the new year, and also announced a watch-night service. Rev. Eldred L. M. Barnes, a former pastor, preached, Dec. 31, at the morning service.

Brownsville.—Rev. W. H. White was presented on Christmas with a genuine coon-skin fur coat trimmed with otter.

Union Village.—Rev. Guy Lawton has been holding meetings at Rice's Mills, an out-appointment, and a few conversions have resulted. Two other out-appointments have also enjoyed his sermons, in addition to his regular service morning and evening every Sabbath at Union Village, and his stated bi-monthly appointment at North Thetford. The new parsonage is gradually approaching completion, and will be a delight to the whole parish.

Northfield.—Rev. A. W. C. Anderson was most generously remembered by his appreciative parishioners here and at Gouldsville on Christmas. Extra revival services began with watch-night.

Athens.—Rev. W. E. Lang has issued a neat illustrated "Greeting" to his many parishioners.

Bondville.—A branch of the Manchester Library has been established at this place, the books being kept in the parsonage. Rev. E. R. Currier also proposes to establish a reading-room in connection with it. This will be a most desirable feature of church work.

South Tunbridge.—Three have been received on probation by Pastor J. D. Beeman, and the outlook is hopeful for further additions.

Randolph.—Beginning Jan. 7 this church unites with the Baptist, Christian and Congregational churches in a series of union evangelistic meetings conducted by the various pastors.

Perkinsville.—The Methodists of this place are in receipt of a neat holiday souvenir from the pastor, Rev. C. M. Charlton, who continues to be in labors manifold.

Brattleboro.—The *Reformer* published a lengthy abstract of a very able Christmas sermon preached in the Methodist church by Rev. Ralph F. Lowe, the popular pastor. This church is steadily growing in public esteem under the present administration. RETLAW.

N. E. SOUTHERN CONFERENCE

New Bedford District

Fall River, Summerfield Church.—This church has just closed a very successful series of meetings, with Mrs. Reed and Miss R. M. Williams as evangelists. There were a goodly number of conversions. The church has been greatly blessed and quickened, and there is a determination that the work shall not stop because the evangelists have gone. The pastor, Rev. O. E. Johnson, has been untiring in his efforts, not only during the meetings, but throughout the entire year. His genial ways, zeal and courage have been a constant inspiration to the members of the church. The effect of the better times is felt here. The salary has been increased \$100.

Fall River, Brayton Church.—Rev. E. E. Phillips, the popular pastor, was presented with a gold watch and chain at Christmas, and Mrs. Phillips with a ten-dollar gold piece.

Fall River, Group Meetings.—First Church, St. Paul's and Quarry St. united for special services. There were conversions in each church during, or immediately following, the meetings. The membership was quickened.

Sandwich.—The special meeting resulted in several conversions. At the fourth quarterly

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conference, the pastor, Rev. J. E. Blake, was invited to return for the fifth year by a unanimous vote.

Taunton, Central Church.—The *Christian Advocate* prints the following under its "Personals": "The Rev. F. L. Rounds, pastor of Calvary Church, Paterson, N. J., spent the Thanksgiving season with his parents at Taunton, Mass. On Sunday, Dec. 3, he administered the sacrament and preached in Central Methodist Episcopal Church, where he was converted, and of which his father has been recording steward for about fifteen years. It was there he received his exhorter's license and was licensed to preach." L. S.

NEW ENGLAND CONFERENCE

Springfield District

Springfield, Trinity.—Dec. 24, Rev. A. C. Skinner preached on "Christmas Chimes." The *Trinity Chimes*, which notifies the worshippers of the services of the coming week and of various matters of interest, on this day appeared in ornamental garb; and among its notices was the following: "Why not send our ZION'S HERALD to some home 52 times the coming year? Can you think of a more appropriate Christmas gift?" The Sunday-school attendance that day was 315, with five new scholars. On Dec. 31 the stereopticon was used in illustrating the lessons of the quarter, at the Sunday-school review. Watch-night services were held, with love-feast, and sermon by the pastor on "Things that Remain." Various members of the congregation gave Mr. Skinner Christmas tokens of their regard for him. The *Republican* of Jan. 2 contained the following: "Trinity Church gave last evening a New

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Colds, Bronchitis.**

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ZION'S HERALD OFFICE, Boston

Year's reception to the seventy odd new members admitted to fellowship during 1899. The vestry and parlors were thrown open for the occasion, and the people turned out in large numbers. The reception closed at 10 o'clock. Refreshments were served by the Women's Aid Society. The official board met in the parlors at 8.30 last evening, with a nearly full board present. Church finances were considered, and estimates submitted for 1900. The church has had a very prosperous year along all lines. Two new heaters were ordered placed in the vestibules at once."

North Dana and North Prescott.—On Dec. 14, the Ladies' Aid Society of North Dana held, in the Town Hall, a holiday bazaar and chicken-pie supper, which netted \$120. The repairs on the church at North Dana are progressing, and the reopening will probably occur in February. At Christmas the people presented their pastor, Rev. E. C. Bridgman, with a very fine extra-sized fur robe, and a purse of money.

At North Prescott, the other part of this double charge, to complete his outfit for winter's riding, a nice fur coat was given him from the Christmas tree, together with a generous sum of money. The people on these two charges are very kind and appreciative.

Southbridge.—Union revival meetings of the Methodist, Baptist, and Congregational churches have been held for five weeks—for two weeks under the direction of Rev. H. M. Wharton, D. D., an evangelist from Philadelphia. During these meetings more than one hundred persons have signified their purpose to live Christian lives. The most of these are young men and women, forty or more of whom are from the Methodist flock. It is probable that before this is printed the pastor, Rev. C. H. Hanaford, will have received the most of the forty on probation.

Holyoke, Appleton St.—On Sunday, Dec. 31, Rev. Henry L. Wriston baptized 11, received 7 by letter, 7 from probation, and 13 on probation. The watch-night service was well attended. The finances for the new year are in good shape, and a hopeful revival spirit prevails.

Westfield.—At an adjourned quarterly conference, held Dec. 19, the use of the parsonage till Conference was voted to Mrs. Rev. F. N. Upham, and other action was taken indicating the very kindly feeling of the church towards her.

Barre.—The first week in December the special services, held in union with the Congregational Church, were closed. Great interest was shown on the part of the people, and a number were converted. The class-meeting is a source of joy and edification, and the prayer-meeting is better attended than ever. Rev. F. W. Collier is pastor.

Conway.—Revival meetings, in union with the Baptist and Congregational churches, have recently been held, Evangelist Ralph Gillam rendering efficient service. The meetings, held in the Methodist church, were very successful, a considerable number having been converted. All three of the churches named have been much benefited. The congregations listening to Rev. E. V. Hinchliffe, pastor of our church, have shown a marked increase of late. The vestry has been renovated, and the parsonage has been made more comfortable by the purchase of a fine large Magee furnace. On Christmas night friends very generously remembered the pastor and his wife.

Chester.—The spiritual tide is steadily rising. Revival meetings, held in November, resulted in the conversion of two and a general quickening of the church. There has been special interest among the young people; four have joined the church, and others are expected to do so soon. The Christmas exercises were novel. There was no tree, but a windmill ground out presents for all. The pastor and his wife were kindly remembered with beautiful umbrellas—gifts from the society.

Spencer.—The recent quarterly conference was quite fully attended and enthusiastic. Finances are in as good condition as is usual at this time of the Conference year. The interest in all departments of the work of the church is good.

Springfield Preachers' Meeting.—On Monday, Jan. 8, Rev. W. S. McIntire, of Hazardville, Conn., read a clear-cut essay on "Childhood and the Church," which was followed by prolonged discussion of the general subject.

Amherst.—The appreciation of their pastor, Rev. J. R. Chaffee, entertained by the people, was evidenced at the Christmas season by the gift of a beautiful parlor clock and of a generous purse of money. A payment of \$102 on the parsonage debt has recently been made, the money having been raised by the Epworth League. The watch-night service was a very spiritual one. Special meetings are being held.

South Hadley Falls.—The religious interest is good. The several services are well attended—especially the Sunday evening meetings. Almost every Sunday night during the past three months the room has been full, and in these meetings of these months ten persons have started in the Christian life. On Christmas night the usual tree and supper for the Sunday-school children were had. On New Year's night the ladies gave a supper for all the adults of the congregation. Though the weather was stormy, about eighty sat down to the well-spread tables. After the supper several speeches were made; then the Epworth League president, Mr. Lane, spoke kindly words expressive of the people's appreciation of the work of their pastor, Rev. John Mason, and, in behalf of the church and congregation, presented to him a handsome gold watch and gold-trimmed silk chain. After this the class-leader, Mr. Rideout, speaking for the assembled people, presented to Mrs. Mason a beautiful large Teacher's Bible, between the pages of which were several book-marks of pleasing design, viz., one-dollar bills. H.

Boston District

Boston, First Church.—Beginning with watch-night, services have been held every evening except Saturday and will so continue through the month. The meetings thus far have been well attended, with a good interest and several conversions. Evangelist Smith of California will assist the pastor, Rev. Franklin Hamilton, for two weeks, beginning Jan. 10. On Saturday afternoon, Jan. 6, the building caught fire from one of the furnaces, but by prompt action on the part of the fire department was saved from serious damage and services were held the next day as usual.

Boston, Bromfield St.—Last Sunday was a very impressive and inspiring day. After a short sermon on "The Possibilities of the New Year," the pastor baptized five Chinamen and received them on probation, and one Chinaman was received from probation into full membership. The attendance was the largest of the present Conference year. On next Sunday Evangelist E. P. Telford, of London, England, begins a two weeks' meeting with this church.

Baker Memorial, Dorchester.—A blessed watch-night service was held in this church. The meeting was continued from before 8 o'clock till after midnight, and consisted of Epworth League exercises, repeating Christmas music, preaching by the pastor, Rev. E. T. Curnick, D. D., the communion, and prayer-meeting. Best of all, six persons came to the altar seeking pardon, and all were saved. Special revival services will begin with the Week of Prayer.

St. Andrew's, Jamaica Plain.—Rev. H. P. Rankin received 16 on Dec. 31—13 by letter and 3 from probation, baptizing two. A watch-night service was held, which was pentecostal in influence, and sixty-five stayed to the end. The reception on New Year's night was largely attended, the vestry being beautifully decorated. The ladies served refreshments, and members of the official board made addresses. Revival

meetings will begin on Jan. 16, and the Singing Brigade of the Salvation Army will assist the pastor. Money is coming in all the while for the new parsonage.

South Boston, St. John's.—An unusually large audience was present to engage in the impressive services of the watch-night. Early in the evening the pastor, Rev. R. L. Greene, D. D., preached an appropriate and powerful sermon. Among the great company who knelt in consecration at the midnight hour were many young men, who rededicated their lives to the service of God. Last Sunday evening the pastor began a course of practical discourses called "Homely Sermons on Homely Subjects to Homely People." The people evidently like to hear Dr. Greene preach.

Dorchester St., South Boston.—Last Sunday was a memorable day at this church. Bishop Mallalieu preached a powerful sermon in the morning from the text, "Who is sufficient for these things?" and assisted in the Sunday-school. At the Epworth League meeting in the afternoon, and at the evening service, Rev. Burton Minard, of Lewiston, Me., spoke and preached. Mr. Minard, who has been assisting the pastor, Rev. William Full, in special meetings, is an able preacher and earnest worker. During the day 73 persons rose for prayers.

Wollaston.—This society has just purchased a new pipe organ which is to be paid for in instalments. About \$1,000 has already been subscribed. During a recent series of sermons preached by the pastor on Sabbath evenings, it was found necessary to bring chairs into the auditorium to seat the congregations which attended. The people very generously presented to their pastor, Rev. J. E. Waterhouse, and his wife, at Christmas, a cash present of \$900. There is a good spiritual interest, and special services in charge of the pastor will be held during the month of January.

Highlandville.—The watch-meeting commenced with the usual preaching service. This was followed by an altar service, after which the people adjourned to the vestry and began a meeting which continued until the new year. Some who had attended many watch-meetings pronounced this one of the best of their experience. One brother, who on account of poor health had promised not to remain until the new year, stayed four hours and a half. One promised to begin the Christian life. Rev. J. H. Tompson, pastor. W.

Worcester, Grace.—Dr. Brady departed from the custom of past years and gave the whole evening of watch-night to religious services. A sermon, a love-feast, and a service conducted by the League, filled the time till midnight. Miss Olina E. Pendell sang. Miss Pendell is leading the singing at the revival services being held nightly throughout the week. The month of January is to be given wholly to special Gospel work.

Coral St.—No one stayed away from watch-meeting because of the cold, and at the close of the year there was still a good number present in the vestry. A special feature of the evening was an address to young men by Secretary Hammond of the Y. M. C. A. A praise service, the League hour, and a sermon by the pastor, kept the interest to the end. The supper and entertainment given by the ladies was pronounced a success by those who came to see and hear. The pastor, Rev. George E. Sanderson, is doing his share of supply work. Last Sunday

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Up-to-date—its shine comes quick and lasts long—applied with a cloth—makes no dust—it's easily done—a great labor saver.

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he gave his afternoon to filling the pulpit of Rev. I. A. Mesler, of Millbury, who is ill.

Webster Square.—The Ladies' Circle has chosen these ladies to have charge of the suppers and entertainments for the coming two months—Mrs. George W. Jordan, Mrs. F. L. Jenks, Mrs. L. J. Thomas, Mrs. John H. Tainter, and Miss Kittie Warner.

Thomas St.—Special music called out a good audience for watch meeting. As the midnight hour came nearer the people bowed in silent prayer. The vestry was filled, and the services most impressive.

Trinity.—Revival services continue. Mrs. John Legg will serve as president of the Social Circle during the coming year. The Circle has

[Continued on page 64.]

Marriages

GRANT—MERRITHEW—In Searsport, Me., Dec. 23, by Rev. H. W. Norton, Manley S. Grant and Susie E. Merrithew, both of Stockton Springs, Me.

BANKS—GINN—In Searsport, Me., Dec. 23, by the same, Charles E. Banks, of Northfield, Vt., and Josephine Ginn, of Prospect, Me.

TUCKER—CRABTREE—In Essex, Mass., Dec. 27, by Rev. Joseph Simpson, M. D., Joseph W. Tucker, of Essex and Lucy A. Crabtree, of North Haven, Me.

SEAVEY—FISH—In New Vineyard, Me., Dec. 24, at the residence of the bride's parents, by Rev. Joseph Moulton, Arthur P. Seavey, of Industry, and Della L. Fish, of New Vineyard.

TURTON—ROTHERHAM—In Buckland, Mass., Dec. 27, by Rev. W. E. Morse, D. D., Walter Turton, and Mrs. Hannah H. Rotherham, both of Buckland.

TENNEY—WOODMAN—In Oxford, Me., Dec. 10, by Rev. J. F. Woodman, Arthur M. Tenney, of Poland, and Alice M. Woodman, of Oxford.

WHICHER—COUSINS—In West Kennebunk, Me., Dec. 13, by Rev. W. F. Marshall, Fred J. Whicher, of Sanford, Me., and Gertrude E. Cousins, of West Kennebunk.

GRANT—SMITH—In W. Kennebunk, Dec. 21, by the same, Charles F. Grant and Lillian Mae Smith, all of W. Kennebunk.

ADJUTANT—NOBLE—In W. Kennebunk, Dec. 30, by the same, Walter P. Adjutant and Cora E. Noble, all of W. Kennebunk.

CARPENTER—BECKLER—In South Leeds, Me., Dec. 25, by Rev. F. H. Hall, Charles Carpenter, of Poland, and Hattie M. Beckler, of South Leeds.

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DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 50 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Seyre, said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe.



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"Train up a child in the way it should go."

See that the right rules of health he shall know,
And he's sure to find out, if he follows those rules,
That the best health preserver is **Ripans Tabules.**

WANTED.—A case of bad health that R.I.P.A.N.S. will not benefit. They banish pain and prolong life. One gives relief. Note the word R.I.P.A.N.S. on the package and accept no substitute. R.I.P.A.N.S. 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Sherman-Worrell Fruit Co. of this city and of California have made repeated announcements to the readers of ZION'S HERALD of what seems to be a very desirable investment. In their advertisement of this week they make the positive statement that the special offer of giving one free share for every two shares bought, will positively be withdrawn after the 30th inst.

This industry seems to have all the earmarks of a great future, and the character of the officials of the company is believed to be beyond question as to their integrity and business sagacity.

CHURCH REGISTER

PREACHERS' AID COMMITTEE.—Monday morning, Jan. 15, at 10 o'clock, in the Historical Room.

L. B. BATES, Chairman Com.

DEDICATION OF GERMAN METHODIST EPISCOPAL CHURCH.—The new German Methodist Episcopal Church, corner of Amory and Atherton Sts., Jamaica Plain, will be dedicated on Sunday, Jan. 14. The morning and evening services will be in German, with preaching by Rev. F. H. Ken, of Brooklyn, N. Y., and Rev. W. H. Kurth, of Amsterdam, N. Y., respectively. At the English service in the afternoon the sermon will be given by Rev. Dr. W. T. Perrin.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Death

OWLE—In Providence, R. I., Dec. 22, Mrs. Edith H. Folsom Owle, formerly of Wiscasset, Me., aged 33 years.

A CARD.—The generous sympathy of my brethren and friends in expressing their interest in myself and family in our affliction surpasses all possibility of a personal reply to the great multitude of messages. Please allow us to record in ZION'S HERALD our great appreciation of this widespread and tender expression of fraternal and Christian sympathy.

GEORGE W. MANSFIELD.

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Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

ALUMNI BOSTON UNIVERSITY SCHOOL OF THEOLOGY.—Alpha Society meeting at Hotel Bellevue, Monday, Jan. 15, at 12.30 p. m. Paper by Rev. C. H. Stackpole.

A. M. OSGOOD, Sec.

PENTECOSTAL AND REVIVAL CONVENTION at the First Methodist Episcopal Church, Temple St., rear of State House, Boston, Jan. 10-12. Services conducted by Rev. Joseph H. Smith, of California. Mr. Smith is one of the most successful evangelists in the country. He was long associated with the late lamented Dr. Keen. He is a fine singer and a most eloquent and winning preacher. Mr. Smith conducts the unique and extraordinary pentecostal meetings held annually at Mountain Park, Md., and is one of the editors of the "Christian Standard," published at Philadelphia. He is a leading officer of the National Association for the promotion of holy living, and has written several popular books on evangelism. His work everywhere has been blessed with gracious and sweeping revivals.

METHODIST SOCIAL UNION.—The regular monthly meeting of the Methodist Social Union will be held at the American House on Monday, Jan. 22 (instead of Jan. 15), at 5 p. m. Dinner will be served at 6 o'clock. Gen. Charles H. Taylor, of the Boston "Daily Globe," will be the guest of the evening, and will address the Union. Students' night will be postponed till March.

VERNON B. SWETT, Sec.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

APPEAL TO PREACHERS OF AUGUSTA DISTRICT.—"One Thousand New Year Subscribers" are asked for ZION'S HERALD. Let an earnest effort be made on each charge, and the result can easily be accomplished. The increased success of the last year has enabled the publisher to present several hundred dollars more than the previous year to the Annual Conference. Let us show our appreciation by doubling the number of new subscribers called for. Our churches would be more efficient if more of our people would take ZION'S HERALD; and our official members especially need it.

CHAR. F. PARSONS.

Am. Woolen

Our weekly market letter, now ready for delivery, is devoted to the Financial Situation, Am. Woolen, U. S. Rubber, Brooklyn Rapid Transit and the Boston Copper stocks. A copy will be mailed upon application, and we respectfully solicit a share of your patronage.

INTEREST allowed on deposits.
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EDITION OF
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To remain until Jan. 15th
TISSOT PAINTINGS
Illustrating the
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Admission, 25 cts.
EARL QULICK
The Phenomenal Boy Soprano of the Church of the Heavenly Rest, New York, will sing every day at 3.00 and 8.30 P. M.
J. B. POND, Sole Representative

OBITUARIES

This life!—what is it but a single bloom
In the wide summer's wilderness of flowers?
The faintest star of all that light the gloom,—
One shuttle-cast of God's untiring loom,—
One flying moment in immortal hours?
And death, that we bewail as bitter doom,
What but the gift of unimagined dowers?
God were not God else. Let us welcome, then,
The smiling angel, and our fears assuage;
How sharp so'er his summons, cry "Amen,"
And go to gain the nobler heritage.

—Edna Dean Proctor.

Johnston.—Isaac W. Johnston was born in Washington, Maine, June 27, 1833, and died, Dec. 7, 1899, aged 63 years, 5 months, and 20 days.

In 1854 he left his native town for California, where he remained until the war of the Rebellion, when he enlisted in the army, joining a California regiment. After the war he returned to Washington, Me., where he married Miss Ella Fausett, of North Union. This proved an ideal union. Their home life was rich and helpful. He then went into business, in which he continued until a few years ago, when failing health compelled him to retire. For several years he was deputy sheriff, and for nineteen years postmaster.

He was happily converted during a series of meetings held in 1879, and ever afterward took an active part in the religious life of the community. When religious services had died out, he with a faithful few held the fort. For a number of years he was Sabbath-school superintendent and led the Bible class. He was one of the leaders in the movement to rebuild the house of the Lord, which was carried to a successful completion, and the People's Methodist Episcopal Church of Washington, Me., was dedicated Feb. 17, 1899. At the time of his decease he was trustee, steward and class-leader, as well as church treasurer.

The community is in tears, for a good man is taken. The church has lost one of its chief pillars; his whole life was wrapped up in its work. We pray that the Lord of the harvest will send forth laborers to replace the loss. The pastor always found in him a sturdy supporter, a wise counselor, and a true friend. The preachers ever found a cordial welcome in his home. His Christian experience was a source of inspiration, while his life was an effort to reproduce the Christ-life and thus to point men to the Lamb of God which taketh away the sin of the world. Many times has the writer seen him, whenever opportunity offered during a business transaction, testify to the love of Christ, his eyes filling with tears and his face reflecting the inner joy he felt.

His voice will no more be heard here; but we treasure his memory. His life has left its impress upon those with whom he came in contact. He is not dead; he liveth in immortal realms with the Lord.

He leaves a wife, one son, and a daughter, who mourn his going, but rejoice in the hope of a happy meeting before the throne of God.

Simple services were conducted at the residence on Saturday, Dec. 9. The house was thronged with young and old, who felt that they had sustained a personal loss. The services were conducted by Rev. W. W. Ogier, presiding elder, and the pastor.

FRED PALLADINO.

Hartshorn.—Edward Hartshorn was born in New Ipswich, N. H., Dec. 23, 1816. When about fourteen years of age he came to Lowell. In the spring of 1833, during a protracted meeting in Chapel Hill Chapel (now St. Paul's), he was "soundly converted to God," baptized by immersion in the Concord River, and united with the Methodist Episcopal Church, of which he was an active member to the day of his death. For about twelve years he was in business in Manchester, N. H., under the firm name of Herrick & Hartshorn. While there he was an active member and worker in St. Paul's Church of that city, as class-leader and Sunday-school superintendent. About 1860 he returned to Lowell and went into the dry-goods business as senior partner in the firm of Hartshorn, Hall & Woods.

After some six years he entered the employ of H. Hosford & Co., and remained with them and their successors, A. G. Pollard & Co., some thirty years, until advancing age compelled him to resign.

For sixty years Mr. Hartshorn walked the streets of Lowell an honest man, an upright citizen, a devout Christian. He enjoyed the utmost confidence of his business associates and of all who knew him. He stood for everything righteous in government, pure and lovable in home life, and the deepest spirituality in Christian experience. For many years he had been an honored official in St. Paul's Church, and the people always felt that her interests were safe in his hands. His religious life was marked by a thorough conversion, a deep spirituality, and a constant growing in grace. His hearty "Amen!" at just the right place in the sermon has lifted many a preacher to holler heights. His presence and words of triumphant experience were always an inspiration to any service. Our mourning and all the funeral services were filled with a minor strain of triumphant gladness for what he was and is—for we are sure that what we call death to such a life is only its coronal for larger living.

He leaves a wife and two daughters to cherish the sweet memory of his life. His funeral from St. Paul's Church, Dec. 11, was very largely attended. Drs. W. H. Thomas and F. K. Stratton and Pastor Staples made appreciative addresses.

L. W. S.

Worster.—Mrs. Abigail Lord Worster died, Dec. 13, 1899, at the home of her daughter, Mrs. H. W. Niles, in Berwick, Maine, aged nearly 97 years.

All her life was spent in Berwick, the town in which she was born, March 1, 1803. In 1828 she was married to Oliver Worster, who died in 1864. She was the youngest of a family of eight, the last of whom she survived by twenty years. She came of a long-lived race. Her grandfather, Ebenezer Lord, was born in 1720, and held a captain's commission under the Colonial government, dying in 1811. Her father, Samuel Lord, was born 1761 and died 1855. He enlisted, as a youth, in the Continental Army, and was one of the veterans seated on the platform when Daniel Webster, in June, 1843, delivered the oration dedicating the Bunker Hill monument. The average age of the three generations is ninety-four years. Mrs. Worster's life was thus linked very closely to the beginnings of our national life, and yet nobody lived more really in the present. For some years she was confined to her home, but from her accustomed seat she looked out upon the busiest part of her own village, and could see across the river the passing trains and much of the activity of the adjoining New Hampshire city.

She had many visitors, and to the last her conversation was sprightly and interesting. She kept track of events and of individuals, being always solicitous for friends who were sick. She united with the High St. Methodist Episcopal Church, Great Falls, N. H., soon after its organization, and remained a loyal member nearly threescore years and ten. She frequently spoke of the earlier days of the church. The death of Rev. Dr. C. N. Smith last spring brought a flood of reminiscences, and as she spoke of this one and that one of her former pastors she would close by saying: "I loved all my ministers." Unable to read much for years past, she had given up her ZION'S HERALD, but during the past year she renewed her subscription, and took great delight in her revived acquaintance with the paper.

Hers was a most interesting, beautiful character. Notable for her great age, she was even more notable for her noble presence, her sweet face, her generous, sympathetic heart, her purity of soul. Those who knew her best at the last were not impressed so much by the fact that she was linked with the distant past, as by the manifest fact that she was linked with the Eternal One. Fondly hoping that she might stay to round the century, we recognized the uncertainty of the physical life enduring, but we knew that she already lived "after the power of an endless life." She herself was the best exhortation upon the Scripture used by her pastor at the funeral: "Therefore choose life... for He is thy life and the length of thy days."

She died of pneumonia, being ill only a short time. She is sadly missed, for until within a few days before her death her cheery face was always to be seen at her window next the

street, and her smile and her kindly greeting were a constant inspiration to young and old. Her pastor seldom passed without entering for at least of word of greeting, and if he did pass by, was always conscious of a personal loss. Three children survive her—George Worster, of Somersworth, William Worster and Mrs. Abbie D. Niles, of Berwick.

T. E. C.

Mansfield.—John Mansfield, an old-time member of the First Methodist Episcopal Church, Boston, Mass., was born in Saugus, Mass., Feb. 22, 1818.

Converted in boyhood, he united with the Bennet Street Church, and soon became active and prominent in all its interests and work. In 1840 Mr. Mansfield was married to Miss Hannah D. Kemp, sister of "Father" Kemp of musical fame, and in company with Father Kemp he conducted the boot and shoe business on Tremont Row, continuing the business after Father Kemp's death until he himself retired from active life. His wife died in 1887, after which he took up his residence with his daughter, Mrs. E. L. Butts, at whose home, on Kenwood St., Dorchester, he died, Aug. 6, 1899, at the ripe age of 81 years and 6 months.

Mr. Mansfield was a Christian and a Methodist of the sterling type. His mother (Mrs. Joseph G. Goldthwait by a second marriage) was for over forty years an elect member of the Hanover St. Church. In her home ministers were entertained, meetings were held and organizations formed which exerted great influence in the church. The female prayer-meeting of the old church was first organized and met from week to week in her home. Here the "Excelsior Associates," a society for young men which was sustained with vigor and influence, was organized and held its meetings. In the consecrated old sitting-room, where often as many as five meetings a week were held in behalf of various objects, the most flourishing class of the old church held its meetings for forty years; and among its leaders were Isaac Rich, Wm. C. Brown and others of devotion and ability. Mr. Mansfield early took an influential place in the affairs of the church, and held the position of trustee during the history of the Hanover Street society. He retained his place

The Fear of Humbug

Prevents Many People from Trying a Good Medicine

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.



and interest in the society on its removal to Temple St., his name remaining upon its roll of members from his first reception into the church militant until he was received to the church triumphant which is without spot before the throne of God.

Mr. Mansfield took great interest in the proposed new church at Mount Bowdoin, and often expressed a desire to see its walls rise, saying that when it was completed he hoped to go to church once more. His memory is precious to all who knew him in the home, in business, or in the church; fragrant with the virtues of a true and noble Christian life, it will be cherished as a precious legacy in the hearts of all.

The eldest of nine children, he is survived by one sister, Mrs. Hannah Bowen, of Brockton. Three sons have preceded him to the heavenly home and two sons and a daughter remain to mourn their loss—Edward H. Mansfield of Chicago, Geo. E. Mansfield of New York, and Mrs. E. L. Butts of Dorchester. C. T.

Coffin.—Mr. Daniel Coffin was born in Lovell, Me., and died at the home of his daughter in North Turner, Me., Dec. 5, 1899, aged 81 years, 10 months, 6 days.

Mr. Coffin was converted at the age of twelve years, and joined the Methodist Episcopal Church, of which he proved a faithful member until he joined the church triumphant. He was a man of sterling Christian character, ever desiring to do good. Truly it may be said of him: "He went about doing good." He was a constant lover and reader of ZION'S HERALD.

A son, daughter, and wife had passed on before him, leaving an only daughter, Mrs. Althea (Coffin) Quimby, who was so ill at the time of the funeral that she could not see her father.

Funeral services were held in the church at North Turner, Dec. 7, at 10 o'clock. His pastor, Rev. Chas. W. Dane, officiated, assisted by Rev. M. K. Mabry.

CHAS. W. DANE.

SPECIAL OFFERS FOR NEW SUBSCRIBERS

I IN order to increase the circulation of our paper, and at the same time make it possible for our ministers and others to add to their libraries, the publisher makes the following offers:—

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To the minister of any Methodist Church of over 300 members, who will secure the largest number of bona-fide new subscribers for one year to ZION'S HERALD on or before Jan. 15, 1900, a special cash prize of \$25 will be given, provided that at least twenty new subscribers are secured.

II

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To ANY PERSON who will forward the name of one bona-fide new subscriber, and \$2.50 for the same, will be given either of the following books, postage prepaid: "Honey from Many Hives," by James Mudge; "Through Nature to God," by John Fiske; or any other publication of the Methodist Book Concern, Houghton, Mifflin & Co., or Harper Brothers, which retails for \$1. If a higher priced book is desired, the \$1 will be allowed on the retail price of the same.

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ROUND TOP

GEORGE BANCROFT GRIFFITH.

The bells tolled not, no crape was worn,
When Moody to his grave was borne;
But faces were suffused in tears,
All hearts held dear his well-spent years.

A sacred spot is Round Top now;
Here oft he stood with lifted brow;
Thought, while he lived should Christ appear,
He'd gladly meet the Master here!

Where Northfield's Olivet is made,
He sweetly rests within its shade.
The flesh in peace may mold'ring lie,
His Christian soul can never die!

"Observer" writes: "I was greatly blessed and stirred as I visited two quarterly meeting services in Berwick. I heard Dr. Thayer, the presiding elder of Portland District, for the first time, and such practical, pungent preaching of the Gospel to saints and sinners I have not heard for many years. The Berwick church and pastor, Rev. B. C. Wentworth, are having wide-awake meetings and are now in for a month of night services."

What We Eat

Is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste materials and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of those organs which convert food into nourishment that gives strength to nerves and muscles. It also cures dyspepsia, scrofula, salt rheum, boils, sores, pimples, and eruptions, catarrh, rheumatism and all diseases that have their origin in impure blood.

The Conferences

(Continued from page 61.)

raised, in the past year, the sum of \$850, which has been applied upon the parsonage bill.

Park Ave. — Dr. Perrin preached at the quarterly conference. Every branch of the church is reported in a flourishing condition.

Norwegian. — Dec. 24, a new mission was installed in rooms on Belmont St., under the care of Rev. Christian Petersen, a young preacher of Norwegian birth who has had experience in this work. The enterprise was given a good send-off. The stand-bys of all such projects, "Bishop" Sanderson and A. B. F. Kinney, were present, and spoke, as did Dr. Brady, of Grace, and others.

Cambridge District

Auburndale. — On the first Sunday in this month 6 were received into the church — 4 on probation and 2 into full connection. There is an active spiritual interest among the young people, who are enthusiastically following their pastor, Rev. W. T. Worth, in every line of good work.

Broadway, Somerville. — A steady, increasing spiritual interest prevails. The watch-meeting was a grand success. Four hundred listened to the New Year's sermon at 9 o'clock, and 75 remained through until 12 o'clock. Eight seekers have been at the altar during the week, and the church has been wonderfully quickened. At the communion 8 were received into full membership and 2 on probation. The pastor, Rev. N. B. Fisk, has just organized a praying band that is doing valiant service. Dr. Wesley T. Lee, who has just moved from Charlestown, is a great help in this church. Revival meetings will continue every night under the charge of the pastor.

First Church, Somerville. — At a quarterly conference of this church, held on the evening of Jan. 5, Rev. G. S. Butters, the pastor, was unanimously invited to return for the fifth year, and he accepted the invitation subject to the powers that be.

Lynn District

Chelsea, Walnut St. — On Sunday evening, Dec. 31, ten came forward to the altar seeking

the new life. The church is intensely active in every line of Christian activity. Last Sunday 15 joined on probation, and 2 in full connection. Rev. C. A. Littlefield is the pastor.

Revere. — At the communion service, Jan. 7, 4 were received into the church by letter. This church is growing in all its departments. There were 100 present in Sunday-school, and the morning service was largely attended. The pastor, Rev. Elihu Grant, is greatly beloved by the people.

Salem, Lafayette St. — The special meetings which began with the watch-night service are full of interest, and several conversions are already reported. The weekly-offering during the past year has been the largest in the long history of the church, and the pastor, Rev. Dillon Bronson, will go to Conference with all bills fully paid and a considerable sum to be credited the Twentieth Century fund. It is the earnest desire of the entire church that Mr. Bronson be returned for his fourth year.

THE LIFE OF MOODY

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

THE TISSOT PAINTINGS TO REMAIN UNTIL JANUARY 19. — The public will be glad to know that the great Tissot paintings, illustrating the life of our Lord Jesus Christ, which have been viewed by upwards of 30,000 people in the past month, at the Victorian Corridors of the old Providence Depot, are to remain two more weeks, closing Friday, Jan. 19.

As this year is set apart for the study of the life of Christ in the Sabbath-schools, all who can should avail themselves of the opportunity to see these appropriate pictures. The price will be 25 cents, instead of 50 cents as heretofore.

Master Earl Gulick, the popular and phenomenal boy soprano, has been secured to sing sacred songs and anthems on the afternoon and evening of each day.